THE SEPTUAGINT
VS
THE MASORETIC TEXT

Greek vs. Hebrew
And The Truth for White Christians

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by
David C. Tate

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Introduction

> The earliest version of the Old Testament Scriptures which is extant, or of which we possess any certain knowledge, is the translation executed at Alexandria [Egypt] in the third century before the Christian era: this version has been so habitually known by the name of **the Septuagint**, that the attempt of some learned men in modern times to introduce the designation of the Alexandrian version (as more correct) has been far from successful.

So reads the first paragraph of the Introduction to Brenton's translation of the Septuagint, the Greek language version of the Old Testament used by Primitive Christians, long proven to be the oldest version of the Old Testament Scriptures available to us today.

"The oldest version?" retorts the zealous Christian, "The **oldest** version would have to be in Hebrew!" Certainly this is the first objection that comes to mind after such an exclusive statement, especially considering that most people believe that the Hebrew Old Testament, the Masoretic Text, from which our King James and most other English translations are made, is the oldest version. After all, "It's in the sacred language of Hebrew."

Few Christians know anything about the Greek Septuagint, and most of those who do know something about it, invariably and inaccurately, dismiss it as nothing more than a "corrupt translation" of the Hebrew Scriptures, represented by the Masoretic Text from which their King James Version Bible is translated. But, would it surprise you to know that the Hebrew Masoretic Text, the

oldest copy of the Hebrew Scriptures in existence, dates from about A.D. 1000, one thousand years after Christ? The oldest copies of the Greek Septuagint, however, date from about A.D. 250, with some fragments being possibly older. (The group of writings known as *The Dead Sea Scrolls* will be addressed later in this study.)

The purpose of this essay is to enlighten Aryan-Israelites to the suppressed and ignored facts surrounding the Greek Septuagint and the Hebrew Masoretic Text. While we cannot present the minute details of this subject matter in an article of this size, we hope to outline the importance of the history and use of the ancient manuscripts available to us, and introduce Aryan-Christians to the "Scriptures" in common use in the days of the apostles and disciples of Christ: the Greek Septuagint.

The Septuagint

Translation of the Septuagint, also known by the designation LXX (seventy), began about 280 years before the Advent of Christ and could have taken nearly 100 years to complete. The Israelites in Alexandria, Egypt, in the third century B.C. had almost entirely lost the knowledge of the Hebrew language of their forefathers, and had come to know Greek as their common language. The Septuagint's translation into Greek from the Hebrew satisfied the overwhelming need of the Alexandrian Israelites for a translation of the Scriptures (Old Testament) in the language that had supplanted Hebrew in their lives - Greek. Not only did the Septuagint become the common version of the Scriptures for the Alexandrian Israelites, but it later became widely used by the Israelites in Jerusalem, and especially for those Israelites in the "Diaspora" (dispersion) throughout the Graeco-Roman world. It can be said that the Septuagint was not only **the** "Scriptures" of the Diaspora, but exclusively **the** "Scriptures" used by the early Christians (Adamic-Israelites) who flourished throughout every land where Greek was spoken.

The Ptolemaic kings were a series of Graeco-Egyptian rulers of Egypt from 323 to 30 B.C. The first Ptolemy, Soter, was one of the four captains of Alexander the Great who divided up his kingdom after his death. Out of the affection he had for learning, Ptolemy Soter founded a college at Alexandria, Egypt, for the improving of philosophy and all other knowledge. From this college arose the ancient Alexandrian Library, developed by the first and second Ptolemy, where they sought to house

under one roof all books ever written. This library was considered one of the wonders of the ancient world and contained more than 100,000 volumes at the time of the death of the Ptolemy Philadelphus, the second Ptolemy. Eventually following generations added more until at length they amounted to the number of 700,000 volumes according to the historian Humphrey Prideaux; an amazing feat for that day and age.

Ptolemy Philadelphus reigned from 285 to 246 B.C. and is credited with having redeemed (purchased) the freedom of the Israelites under bondage of slavery within the territories under his power. The Israelite historian Josephus indicates to us that one of the reasons for freeing the Israelite slaves was to convince the Judean-Israelite rulers to send him the Israelite Laws (O.T. Scriptures) and interpreters, six from each of the Twelve Tribes, to translate the Laws of the Israelites into Greek for his library. This was reputed to be the first time[1] The Law had been translated into a language other than Hebrew, and was the beginning of the

[1] While I have written herein the belief of modern scholars that the translation of the LXX was the first time The Law had been translated into another language, there was an Aramaic version in use in Palestine (the language of Aramaic having its origin in, or at least being related to, Hebrew), and there is some evidence that there may have been in existence well before 400 B.C. a Greek translation which included at least the Books of Exodus, Deuteronomy, and Joshua. Scholars may dismiss this evidence as being little more than a story that arose out of a desire on the part of the Hellenisitic Israelites to find a Hebrew origin for the best products of Greek thought, but among the Alexandrian Israelites of the Second Century B.C. there was a vague belief that Plato and other Greek philosophical writers were indebted to a Greek translation of The Law for at least some of their teaching -- and it may well be true.

Septuagint. When the translation work was completed (we are told that the 72 translators took 72 days, hence the designation LXX), the Alexandrian Israelites were gathered together and the translation was read to them and received with overwhelming joy. This account can be read in Josephus, Antiquities 12.2.1-15. (The "Letter of Aristeas," which can be found in *The Forgotten Books of Eden* in an English translation, is another account that details the story found in Josephus, though many question its accuracy.)

When we read that the Septuagint was translated by 72 translators (the number may have been considerably less) in just 72 days, we are led to take this lightly. The Septuagint was received and heralded with no less enthusiasm than the advent of the 1611 King James version brought to the English speaking world; and, like the King James version, the translators of the Septuagint were thought to have been Divinely inspired, which led to the completion of their work. Because of this general feeling of awe, there was fertile ground for rumors and stories to grow and flourish around the Septuagint. It is probable, however, that the only books actually translated in this first session at Alexandria were those of the Pentateuch, the first five books of the Old Testament, which feat may have been reasonably accomplished by such an assemblage of scholars who were fluent in both Hebrew and Greek. Today, the only real evidence we have to the Septuagint's origin, other than accounts such as given by Josephus, are the texts and fragments of the Septuagint that have filtered down to us.

While it is likely that Ptolemy Philidelphus and the Israelite community in Alexandria desired a

translation containing more than just the Pentateuch (and it may only be considered conjecture to limit this first translation to the Pentateuch), the general scholarly opinion, supported by the evidence in the Septuagint texts, is that only the Pentateuch and Joshua were translated at this first setting related to us by Josephus. Then, over following years, the rest of the books of the Old Testament canon and the Apocryphal books of the Septuagint were translated and added to the foundation of those first several books of The Law. This progress may have taken up to one hundred years to complete. I lean toward this belief, my conclusion based in part on the LXX translation of the Pentateuch "seeming to be" the most uniformly translated portion of the Septuagint as we have it today.

Before the invention of the printing press by Gutenberg in the 1400s, all books and scrolls were copied by hand. While this was not the most reliable method (imagine writing out your copy of the Bible in longhand), it was the only method of reproduction available. As a manuscript wore out, another copy was hand-written from that original to preserve its contents. In order to "publish" a work, scribes would make numerous copies from the first copy, and from those copies other copies were made, and so on. For this reason the oldest manuscripts that have made it down to us today are generally considered the most reliable: the older the manuscript, the fewer cumulative mistakes made by copyists. The manuscripts and fragments of the Septuagint we have today are the oldest texts of which we posses any certain knowledge; and there are numerous reasons that the Greek Septuagint should be more important to Christians than the

"Hebrew" Masoretic version that has come down to us through much more questionable circumstances.

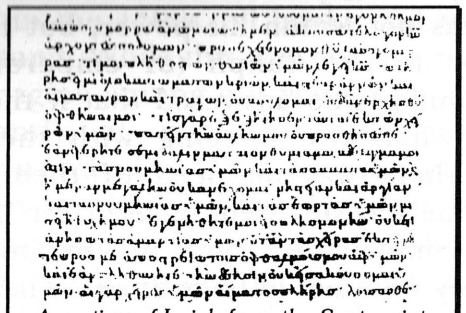
THE DEATH OF HISTORY

The Alexandrian Library survived a fire that burned as much as 400,000 volumes in an adjoining building when Julius Caesar waged war against the Alexandrians, and, despite such tragedies, it lasted with great fame from its inception sometime before 300 B.C., to its utter destruction by the mongrel Saracens in A.D. 642. The story went as follows.

After the city had been taken by the Saracens (Moslem Arabs), the Aristotelian philosopher Johannes Grammaticus, having ingratiated himself with the Saracen general, Amrus Ebnol, begged of him the royal library of Alexandria. Amrus replied that this was not within his power, but forwarded the request to the Caliph (or emperor) of the Saracens, Omar, who answered that if those books contained what was agreeing with the Alcoran (Koran), there was no need of them, for the Alcoran alone was sufficient of itself for "all truth"; but if they contained what was disagreeing with the Alcoran, they were not to be endured. Therefore, he ordered that whatsoever the contents of them were, they should be destroyed. As a result of this mongrel bastard's order, the books of Alexandria were used as fuel for the public baths of that city for all of six months, which shows how great a number of them there were. And this inestimable treasure of history, among which was most probably the first copy of the Septuagint, was lost forever.

A good case could be made, concerning the destruction of the great churches and libraries

throughout the history of the White race, that there has been a unity of purpose in mind by alien religions and factions to destroy the achievements, religion, and history of Aryans. The ancient libraries of Europe have been largely, and, one could say, systematically, destroyed in fires of questionable origin. (Even today, truth, historical fact, and common sense are "burned" by alien concepts of "political correctness".) One wonders if White men had followed the Laws of God and nature (Exod. 23:32-33; Josh. 23:12-13; Ezra 10:2-3) what could have been spared the ravages of heathen races and mixtures who despise all that is White and Christian...



A portion of Isaiah from the Septuagint

The Koine Greek

In Palestine, after the Return of the Judean Israelites from their Babylonian captivity, Aramaic gradually took the place of Hebrew; and, after the time of Alexander the Great, Greek became to some extent a rival to Aramaic. In Alexandria, Egypt, the knowledge of Greek was not a mere luxury for the educated, but a necessity of everyday life, the language of the markets and the court. Hebrew, for all intents and purposes, had become a lost language to the common people of Israel, known only to the limited community of the priests and scribes, and even then a certain amount of their knowledge of the language may have been lost. If some should question this change in language, then I challenge you to read a tome or two in "Olde English," or point out to you the fact that your European ancestors came to America with little or no knowledge of English, and within a generation or two their children had lost all knowledge of the language spoken by their grandparents. (It might even surprise you to learn that German - within a few votes - came very close to becoming the national language of America rather than English.)

The new world language which prevailed after Alexander was the "Koine" Greek. The word, "Koine" (κοινη) means "common," and the Koine Greek was the "common" language of the average man on the street, and a language that was the medium of exchange for diverse peoples, much as English is today. The Koine, then, was the Greek world language that prevailed from about 300 B.C. to the close of ancient history, about A.D. 500. The Septuagint, and later the New Testament, were

written within this Koine period. There are actually three groups of writings of linguistic importance to Christians as regards the Koine Greek: The Septuagint, The New Testament, and a group of Christian writings of the early part of the Second Century, A.D., which are grouped together under the name "Apostolic Fathers." While there are many other Koine writings, this group is of the greatest importance to Christians who wish to study and search out the Word of God in the Greek language.

While the Koine of common Greek actually falls somewhere under the category of Attic Greek, it does differ noticeably from the Attic prose of Greek writers such as Plato, Demosthenes or Thucydides; and the language of the New Testament differs even from the Attic Greek of the very period from which it was written -- the Greek of Plutarch, for example. The Attic prose reflects the spirit of a small city-state[2] which was unified by intense patriotism and a glorious literary tradition; later the language became the medium of exchange between diverse peoples. This accounts for the difference between the Attic and the Koine. The Attic Greek became the Greek of scholars, the language of "literature," a special school that had become a tradition among the literary men of that period who imitated the great Attic models with an exactitude that was an artificial literary tradition that did not conform to the spoken language of everyday life, which was the Koine Greek of the common man.

It was once thought that this difference between Koine and Attic was caused by the Israelite influence of Hebrew and Aramaic on the Koine Greek, and in certain adaptations of Septuagint phrases and words

[2] Attica, located in Ancient Greece.

this is somewhat the case in Biblical works, but this theory was put to rest with the discovery in Egypt around the turn of the century of the "non-literary papyri." Until the discovery of non-literary papyri in the Koine Greek, that language had only been known to scholars through literature such as Scripture. The non-literary papyri are great numbers of public and private documents such as wills, receipts, petitions, private letters, etc. These documents were not "literature," but merely intended to be read once or twice and then thrown away. These papyri have given great insight to the actual spoken language of everyday life. Where the literary men imitated their Attic Greek of tradition, the writers of the non-literary papyri imitated nothing, but simply expressed themselves in the language of the street. But when we say "language of the street," it should be noted that just as English is today a language of commerce and education, so also the Koine; many ancient historians and scholars such as Josephus, Philo, and Origen also wrote in the Koine Greek. Koine was "common" but no less a language of quality.

Today we know with a certainty that the language of the Septuagint, the New Testament and the Apostolic Fathers was, indeed, the language of the non-literary papyri, the Koine Greek of the common man. The Koine Greek was no artificial language of books, and no Jewish-Greek jargon, as some assert, but the natural, living language of the period.

The New Testament

"The New Testament shews a knowledge of the LXX version in most of the books which it quotes, and it quotes all the books of the Old Testament except Ezra, Nehemiah, Esther, Ecclesiastes, Song of Solomon, and certain of the Minor Prophets." (From *An Introduction to the Old Testament in Greek*, by Swete; this "introduction" is a 626 page volume.)

The New Testament, as we have just read, quotes the Septuagint version of the Old Testament **more often than not**, when it quotes from the Old Testament. The mistaken opinion of Christians today is that when the New Testament quotes the Old Testament, it quotes from the Hebrew Scriptures. "Hold on there!" you say, "that couldn't possibly be the truth!" Yes, it is true, because, while the New Testament does not quote the "Hebrew" Old Testament, especially not the Masoretic Text (which oldest copy dates to about A.D. 925), **it does** quote a translation of the Hebrew Scriptures: The **Greek** Septuagint. No matter how much some scholars and clergy would like to distort the truth, the fact remains that the authors of the New Testament wrote **in Greek**, and all of their Old Testament quotations are **translations** into the Greek from some source. And, the evidence remains to prove that source from which they quoted was most often the Septuagint, and much less often recensions now lost or verses they may have translated themselves.

We have confirmed that the N.T. uses the Septuagint language "more often than not" when it quotes from the O.T., but exactly "how much" is

"more often than not"? In his *An Introduction to the Old Testament in Greek* (pg. 392) Swete tells us: "...it may at once be said that **every part of the N.T. affords evidence of a knowledge of the LXX**, and that a great majority of the passages cited from the O.T. **are in general agreement** with the Greek version. It is calculated by one writer on the subject that, while **the N.T. differs from the Masoretic text in 212 citations,** it departs from the LXX. in 185[3]; and by another that **"not more than fifty" of the citations "materially differ from the LXX.[4]"** On either estimate the **LXX. is the principal source** from which the writers of the N.T. derived their O.T. quotations." (Swete lists over 240 significant O.T. quotations in the N.T.)

What accounts for these variations where the O.T. quotations in the N.T. differ from the Septuagint translation? For the most part the reasons for departure are common sense for anyone who has ever written a letter. Based on Swete's listing and examples, the variations in citation may be due to:

[1] loose citation, as in Matthew 2:18 (Jeremiah 38:15 LXX [31:15 Masoretic Text]), 21:4f. (Zechariah 9:9 + Isaiah 62:11); or to:

[2] the substitution of a gloss[5] for the precise words which the writer prefers to quote, as in

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3 Turpie, *O.T. in the N.*, P. 267

4 Grinfield, *Apology for the LXX*, P. 37

5 From Webster's Collegiate, GLOSS: "1. An interpretation, as of marginal or interlinear words; a note of explanation; loosely, a running commentary. 2. Hence: a. A glossary. b. An interlinear translation. 3. A false interpretation; a deceiving explanation. --v.t. 1. To furnish with glosses; to explain by notes. 2. To interpret speciously, or to pervert in this way. --v.i. To make glosses; to comment."

Matthew 2:6 (Micah 5:2), 27:9f. (Zechariah 11:13); or to:

[3] a desire to adapt a prophetic context to the circumstances under which it was thought to have been fulfilled, as in Matthew 2:15 (Hosea 11:1); or to:

[4] the fusing together of passages drawn from different contexts, as in Luke 4:18f. (Isaiah 61:1-2 with a small portion of Isaiah 58:6 inserted in the middle). Of the variations which cannot be ascribed to one or the other of these causes, some are:

[5] recensional[6], as in Matthew 12:18f. (Isaiah 42:1) and Mark 12:29f. (Deuteronomy 6:4f.); whilst others are:

[6] translational, and imply an independent use of the original, whether by the Evangelist, or by the author of some collection of excerpts which he employed, as in Matthew 13:35b (Psalm 77:2 LXX [78:2 M.T.]). Those who examine these quotes closely should note that these reasons for possible variation are to be studied with the LXX text and not the M.T. (Masoretic Text).

If the possible reasons for variation in quotations from the LXX in the N.T. seem extensive, they are at least less extensive than the direct use of the Septuagint by the N.T. writers. To better understand exactly how much the Septuagint is used in each of the N.T. Books, I will summarize[7] them as follows:

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6 From Webster's Collegiate, RECENSION: "1. A revising of a text (as of an ancient author) by an editor; esp., critical revision with intent to establish a definitive text. 2. A text so established."

7 In this case, as in most areas in this section on "The New Testament," my quotes from H.B. Swete are from Part III, Chapter II "Quotations from the LXX in the New Testament,"

[A] Beginning with the Synoptic Gospels (Matthew, Mark, Luke), "Citations belonging to the common narrative, or to sayings reported by all the Synoptists, or two of them, with few exceptions adhere closely to the LXX., the differences being only textual or in the way of omission." But of the quotations which are peculiar to only one of the Synoptists, there seems to be more departure due to one or the other of the forgoing causes of variation, though at the least it could be said that when they do not quote, they still largely reflect the LXX in most cases.

[B] The Gospel of John quotes the LXX verbatim or with slight variants in eight of its O.T. quotes and paraphrases, or differs in five others.

[C] "The quotations from the O.T. in the Acts of the Apostles are taken from the LXX. exclusively."

[D] "The Catholic Epistles [James, I & II Peter, Jude] use the LXX. when they quote the O.T. expressly, and with some exceptions keep fairly close to the Alexandrian Greek."

[E] "More than half of the direct quotations from the O.T. in the Epistles of St. Paul are taken from the LXX, without material change... A smaller proportion show important variants ... [and] In other passages St. Paul departs still further from the LXX., quoting freely, or paraphrasing, or fusing two distinct passages into a single citation, or occasionally deserting the Alexandrian version altogether." Of Paul we could say that of all the N.T. writers he is the most likely to have known or had access to the Hebrew Scriptures and been able to read them and very possibly had made some translations of his

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pages 381-405, of his book *An Introduction to the Old Testament in Greek.*

own, yet, we are told "more than half" of his quotations were not free translations but from the LXX itself. Where he differs, we can easily excuse him for quotation by memory or even the possibility of paraphrasing (under the guidance of the Holy Spirit) knowing that his "epistles" were exactly that - "letters" he no doubt did not expect to last unto this age.

[F] "The Epistle to the Hebrews is in great part a catena of quotations from the LXX. The text of the quotations agrees in the main with some form of the present text of the LXX."[8] A considerable number of the passages are cited exactly, or with only slight variants... The writer usually follows the LXX even when [the quotes] differ materially from the Heb. [M.T.]... But he sometimes deserts both [LXX & M.T.], substituting a free paraphrase, or apparently citing from memory." For this author who wrote to the "Hebrews" to have quoted the LXX to this extent, it becomes clear to what extent the LXX was used and respected by not only the Primitive Christians, but also by the Israelites of that age as well.

"We have so far dealt with direct quotations. But in estimating the influence of the LXX. upon the N.T. it must not be forgotten that it contains almost innumerable references of a less formal character..."

[G] While the Apocalypse of John (Revelations) does not quote the O.T. directly, "...its language is full of O.T. phraseology to an extent unparalleled in the other books ... where references to the Greek Old Testament abound in every chapter."

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[8] Westcott, *Hebrews*, p. 476.

There are a number of ancient manuscripts of the Septuagint that have made their way down to us today, much in the same way the New Testament has descended down through the ages, diligently hand-copied and passed on to the next generation and so on. The possibility of error in such a process is compounded through each generation so that different manuscripts that have descended through different routes have slight, and sometimes not so slight, variances due to errors (handwritten "typos" of one sort or another) or changes in language or translation by overzealous scribes or editors. The different variations of manuscripts in existence today or now lost to history are referred to as "recensions."[6] Just a few of the more important manuscripts of the Septuagint available to us today, and of import to our study, are as follows:

Symbol	Date	Name of Codex
A	V	Codex Alexandrinus
B	IV	Codex Vaticanus
S = ℵ	IV	Codex Sinaiticus
F	V	Codex Ambrosianus

None of these manuscripts can be considered wholly complete due to defects caused by age or missing pages, and some are mostly fragmentary. For an example of the history of one, consider the Codex Siniaticus: It was first discovered by Tischendorf on a visit to the Convent of St. Catharine's at Mount Sinai in 1844. The manuscript was literally saved from the flames as he found it in a wastepaper basket from which a monk was studiously removing and burning pages in a furnace. It seems another monk had been cleaning his compartment and

discarded the codex as nothing more than scrap! As a result, much of the Old Testament was lost, but the Sinaiticus N.T. became **the only entirely whole New Testament manuscript** to make it down to us today, though much of the O.T. was lost.

It may be said that the oldest manuscripts are considered the most reliable; yet, this may not always be the case. Today, Codex Vaticanus (the Vatican manuscript of the LXX) is considered to be the oldest and, indeed, is the most easily obtained along with an English translation by Sir Lancelot C.L. Brenton. But in the case of the Septuagint's relation to the New Testament, Codex Vaticanus is not necessarily the one that should be wholly relied on, as another version was most probably copied from an earlier manuscript and purer recension. As Swete tells us: "There is a considerable weight of evidence in favor of the belief that the Evangelists employed a recension of the LXX., which came nearer to the text of codex A [Alexandrinus] than to that of our oldest uncial B. This point has been recently handled in Hilgenfeld's *Zeitschrift f. Wissenschaftliche Theologie* by Dr. W. Staerk, who shows that the witness of the N.T. almost invariably goes with cod. ℵ [= S], A, F and Lucian[9] against the Vatican MS, and that its agreement with cod. A is especially close. It may of course be argued that the text of these authorities has been influenced by the

[9] Lucian edited a recension of the LXX which seems to scholars to be "conspicuously complete," in that it seemed to be a composite formed from a number of recensions, including the differences of each, and reflecting the N.T. where it would quote the O.T. Because of Lucian's "perceived" method of editing, compromising between various recensions, his manuscript "may" not be a true reflection of an older recension.

N.T.; but the fact that a similar tendency is noticeable in Josephus, and to a less extent in Philo, goes far to discount this objection." Codex A is claimed to have come directly from ancient Alexandria, and is the text with the largest claim to have been taken almost directly from those first copies of the LXX out of Egypt.

We have found in our study that the N.T. reflects the Septuagint version of the O.T. as the text used by its inspired authors. Indeed, we know that the history of the Septuagint also reflects how widely it was used by Israelites before the Advent of Christ, and then by the Primitive Christians to follow. These early Christians adhered to the Septuagint so completely that it became a thorn in the side of the Jews who were at the forefront in opposition to Christian Truth and worked very hard to keep the "Scriptures" out of the hands of early Christians. The "Jews" now began to "question" the authority of the Septuagint that had been lauded so greatly only a few generations before; and Christians held to the Septuagint so much the harder knowing that lying "Jews" were hard at work attempting to discredit Christianity, even to the point of altering the Scriptures to disprove Christian truths.

"The Church inherited from the Hellenistic Synagogue an entire confidence in the work of the Alexandrian translators. It was a treasure common to both Israelite and Christian, the authorized Greek Bible to which at first both appealed. When after the beginning of the second century a distrust of the LXX. sprang up among the Jews, Christian teachers and writers not unnaturally clung to the old version with a growing devotion. They pleaded its venerable age and its use by the Evangelists and Apostles;

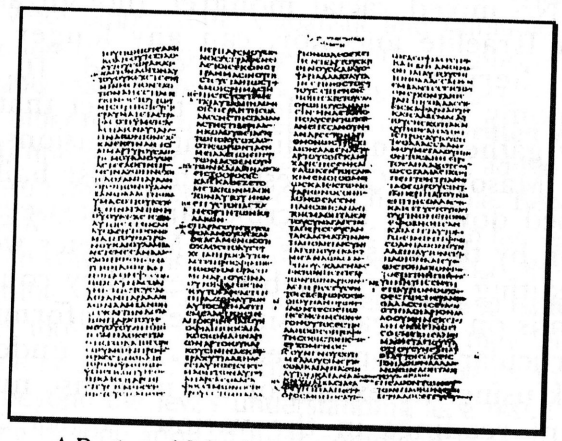
they accepted and often embellished the legend of its birth, and, following in the footsteps of Philo, claimed for it an inspiration not inferior to that of the original." (Swete, *An Introduction to the Old Testament in Greek*, pg. 462)

The Christians now had their authority in Greek; the "Jews" turned back to their Hebrew, (if these mongrel impostors can be said to have ever had a claim to Hebrew). The "Jews" claimed then, as they do now, that they are the authorities of the O.T., after all, they had it in the Hebrew. But Primitive Christians knew something else, and they had the inspiration of God's Guiding Spirit to tell it to them. In the words of Pastor V.S. Herrell: "...that which must be lifted up is Christ and that which must be proclaimed is what the New Covenant actually claims for itself. As I have tried to convey in articles I am writing for *The Christian Separatist*,[10] **the New Testament does not claim to be the Scriptures, it claims to be the true interpretation of the Scriptures.** This settles once and for all a great number of theological disputes, especially when we declare that **the only 'Scriptures' that the Apostles recognized was the Septuagint**, because the True Interpretation [N.T.] gives us the mind of Christ on every conceivable question and principle. Thus, the

[10] The Christian Separatist, published sporadically, is the publication of Pastor V.S. Herrell's ongoing research into the study of God's Word hidden in the lost meaning, nuance, and idiom of the Koine Greek language. Pastor Herrell is the only Greek scholar today who is presently researching the ethnological/racial implications of the Greek, an area of research neglected and ignored far too long by Identity ministers, scholars and students. For more information, write P.O. Box 188, Kodak, Tennessee 37764-0188. (My quotes from Pastor Herrell in this article are from personal correspondence.)

Scriptures [LXX] are of no private interpretation, and may only be interpreted in light of the New Covenant. It does not make a damn what the humanist, anti-Christ Jews have to say, or any other speculative philosophy that finds itself in disagreement with clear and explicit statements set forth in the True Interpretation."

Primitive Christianity knew the language of the Scriptures, and through those Scriptures we have the language of the New Testament, the True Interpretation of those Scriptures. We are told in Proverbs 22:28: "Remove not the eternal landmarks which thy fathers placed." (Deuteronomy 27:17.) A landmark set by our forefathers who authored the N.T., and those who were the first Christians, is the Septuagint. They had reasons for this choice, and we should be fools to ignore them.



A Portion of John from the Codex Sinaiticus

The Masoretic Old Testament

The oldest copy of the Hebrew Masoretic Text dates to around A.D. 925. This text was the resulting work of the Jewish Talmudic school of the Masoretes or Traditionalists, which is said to have existed from about A.D. 450 to 1000, but thrived most prominently between the seventh and ninth centuries.

The Masoretes, Jews, followed the traditions of their racially impure ancestors: They not only worshipped, studied, and practiced the filth of the Talmud, but they were very much the hypocrites that Jesus The Christ confirmed their pharisitical and sadducean ancestors to be. During the 1000 year lapse of time between the Passion of Christ and the time of William the Conqueror, these Christ-hating Jews methodically gathered up, sometimes at great expense, every known existing Hebrew text available, using their alleged "authority" as Hebrew-speaking Jews. (An authority lost through race mixing: No mixed racial mongrel, though able to claim an Israelite ancestor, can any longer claim Israelite heritage. See Ezra 9 and 10, and Deuteronomy 23:2). But despite the fact that they probably gathered many different recensions, only one, the Masoretic Old Testament, most hallowed and passed down by the Scribes and Pharisees, was passed on by the Masoretes. The Masoretes worked on the editing of every Hebrew text they could lay their hands on to create a single text conforming to their particular notions of editing. They undertook this work using the excuse of the immense number of variant readings in the various copies of the Hebrew Scriptures. When they had completed this work, by common consent (or, perhaps conspiracy) all Hebrew copies not conformed to their text were destroyed. The supreme task of the Masoretes then

became the preservation of only this one particular recension of the Hebrew O.T., this was their "sacred" text, their "received" text. To them it mattered not that other recensions existed which held more credibility, nor that they knew that their "received" text was admittedly flawed at points (which were even occasionally noted in their "Masorah" or textual footnotes surrounding their manuscripts), to them the only thing that counted was that their text was "received." "The strong notion of an inviolable text meant that nothing could be changed of what had been received -- even if the "received" tradition at points contained acknowledged scribal imperfections."[11]

Despite the Masoretes' claimed intentions of preserving the "purity" of their "received" text, they, along with their predecessors compounded the errors already inherit in their text.

> "During the 1000 years the Jews spent gathering all the ancient Hebrew manuscripts, and especially during the last 200 years of the Masorite school, the Yiddish speaking Jews, who composed this Cabalistic and Talmudic school, continued recopying and editing the manuscripts and invariably made more and more mistakes. For example, all of the older manuscripts in Hebrew were **written without vowels** (the school of the Masoretes having added them); as a result, many words were interchangeable. Because of this the Masoretes made careless decisions in the selection of which vowel signs and pictures to add. Also, they were responsible for a great amount of **deliberate glossing**; that is, they took many Hebrew words which they felt were obsolete or of which they did not know the meaning (in truth, beyond the Jew's understanding as a result of the evolving degeneration of their command of the Hebrew

11 *The International Standard Bible Encyclopedia*, Vol. 4, page 806.

language...and it should be carefully noted that the Hebrew language of today is not the ancient Hebrew), and replaced them with different words, which in many cases were not sufficient words, thus leading to many watered-down passages. In this process they would take a word that occurred a hundred, or perhaps even a thousand times, and replace it with a different word and a different meaning."[12]

Another cause of error in recopying was **incorrect word division**. In MSS of continuous script (nobreaksbetweenwords) it is understandable that words improperly divided can make a sentence read completely different from what was actually meant, for instance: THEREVISIONISBLURRED; is it: THERE VISION IS BLURRED, or: THE REVISION IS BLURRED?

In the Masoretes' revision and reproduction of their text, the text had to be copied by hand over and over again, which caused a number of problems. Pastor V.S. Herrell has outlined them as follows:

HEARING PROBLEMS: (1) If the text was being read to them for copying, the scribes would, in many cases, replace the negative Hebrew particles with prepositional forms of the words that they thought they heard. This occurred because many Hebrew particles could not be expressed orally, and as a result of this a great number of negative Hebrew particles were lost. (2) Another problem that arose from reading the text aloud for copying was the running together of a great number of Hebrew words. When the reader read the text aloud to the scribe, some Hebrew words, when read one

12 Quoted from correspondence by Pastor V.S. Herrell, "Septuagint vs. Masoretic Text," now published in his book, *Hidden Truth*.

after the other, would sound like one Hebrew word and the meaning of the text was changed when the scribes replaced the two Hebrew words with the one Hebrew word that he thought had heard.

VISUAL PROBLEMS: Most people would ask the question: Why didn't they simply copy the text by reading the manuscripts themselves? In many cases this is exactly what they did, but even this method is not foolproof. Even when a scribe would look at the material he was copying, there were still many other common mistakes that occurred. (1) The Hebrew alphabet has many graphically similar letters which might be mistaken for one another, especially when one considers the fact that all of the text was hand written. In addition to this, the vowel signs, which are small, could have been and, defiantly in many cases, were overlooked, thus changing the word and the intended meaning of the text. There is an incredible number of instances where this has occurred when compared to the pure Greek of the Septuagint. (2) Another mistake was Dittography, resulting usually from distraction, this is when the duplication of one or more letters, words or phrases occurs accidentally. (3) Homoioteleuton, this is when the passage being copied by the scribe has two separate phrases that have identical endings, and the copyist skips a line when his eye catches the same ending further down in the text. (4) Haplography is much the opposite; this is when the scribe has two letters, words or phrases together in his passage and he skips one, thinking that he has already copied the item earlier, and has simply read it again. (5) Metathesis is where a scribe has transposed letters in a word, resulting in a different meaning.

Many problems of this sort occurred time and again over the 200 years of adulteration to this text, and prior to that, the 800 years of constant copying

were years of gradual deterioration, especially as the Scriptures fell into the hands of Khazar Jews and the knowledge of Hebrew was continually being lost. After the Jews had completed their adulterated text, **all older texts,** including the ones that they had used for their adulteration, **mysteriously disappeared.** And so, all translations since have been based upon this clearly unreliable text. **Anyone who is knowledgeable of both the Septuagint and the Masoretic text will agree that when compared, there is considerable difference.** One general rule of translation states that the older the manuscript, the more likely it is to contain fewer mistakes. This demonstrates the reliability of the Greek Septuagint having been translated directly from Hebrew originals, and which we have in copies some 550 years older than the "Hebrew" Masoretic Text, which we must question as unreliable with its scribal errors, deliberate glossing and editing.

Before closing this section on the Masoretic Text, there are two factors that absolutely must be considered regarding the many variances between the LXX and the M.T. First, that the Jews opposed Christianity to the point of blood and murder; and second, as a result of the Christian adoption of the Greek Septuagint as their Old Testament the Jews rejected that version of the Scriptures. In the eighteenth century,

> "W. Whiston sought to justify the text of NT quotations by arguing that they were identical with OT Greek and Hebrew texts of the 1st Century but that the Jews, because of opposition to Christianity, soon altered their MSS and produced the present textual problems (*Essay Towards Restoring the True Text of the OT* [London, 1722], pp. 220-280). In support of his thesis he pointed to the different Biblical texts displayed by Philo, the Samaritan Pentateuch, and Josephus, who probably had his official texts from the temple in Jerusalem (cf. Josephus *Vita* 75 [414-421])." ... "Also like Whiston, Hatch suspected that some of the OT variants were the alterations of Jewish scribes who wanted to avoid Christian interpretations."[13]

An analysis of the LXX, the N.T., and other ancient works such as Josephus show that the Jewish scribes who 'edited' their text seem to have adopted every variant difference that opposed the LXX for the simple reason that it differed from the LXX. In doing so the Jews hoped to discredit the LXX, and to undermine Primitive Christianity which leaned upon the LXX as its version of the O.T.

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[13] *The International Standard Bible Encyclopedia,* Vol. 4, page 19.

Portion of Isaiah from the Masoretic Text

The Dead Sea Scrolls

Since 1947, thousands of fragments of Biblical and extra-biblical manuscripts have been found in caves in the region of the Dead Sea in the area of Qumran. These manuscript fragments, most commonly known as the Dead Sea Scrolls (DSS) or the Qumran Library (QL), represent portions of every O.T. Canonical Book (except Esther), fragments of apocryphal works not previously known in Hebrew, and many extra-biblical works, most of which had not been previously known to exist. These manuscripts and fragments, ranging in date of origin from as long ago as the third century B.C. to the first century A.D., are considered one of the greatest recent archaeological discoveries and certainly hold some of the greatest wealth for Biblical study – **should the texts be properly examined.**

Probably most reading this article have heard of the Dead Sea Scrolls from one source or another, and most recently from publicity surrounding the "suppression" of various scrolls by certain scholars and the bastard state of Israeli. This monopoly on the Dead Sea Scrolls was broken by Huntington College, which has allowed access of their DSS negatives to "qualified" scholars, despite protest from the Scroll scholars and Israeli.

No doubt some have wondered why I have not presented the Dead Sea Scrolls as the **oldest** known manuscripts of the O.T. scriptures known today. The reason I have not entered the DSS into this study until now is this: I know of no readily available texts, translations or concordances of the Dead Sea Scrolls' **Old Testament** manuscripts and

fragments. It is not like today's "scholarly community" could not have published these materials for common use, the texts and fragments that concern us in this study, the O.T. fragments, have for the most part been available to Biblical scholars for years with little or no suppression. For this reason we, the common man, cannot study the Dead Sea O.T. for ourselves. The DSS could possibly provide us with another witness to the accuracy and authority, or inaccuracies, of the LXX and MT.

There is much debate as to the origin of the Dead Sea Scrolls and the community that copied and preserved them. One major theory, and one that seems probable, is that the Qumran community produced scrolls in great numbers as much for their own use as for a medium of trade for their community needs. The fragments of scrolls discovered have shown that there were, even then, Biblical texts of varying diversity – diversity just as we have shown between the LXX and MT.

We have shown that while the N.T. does indeed quote the LXX "more often than not" when it quotes from the O.T., and while its O.T. quotes rarely ever support the MT over the LXX, there are times when the N.T. quotes from an O.T. source that differs from both the LXX and MT. This possibly indicates either a personal translation by the N.T. author, editing of some sort to adapt the quotation, or very possibly an O.T. text differing from both LXX and MT. As Christians today, we generally have more than one translation of the Bible around, possibly in this same desire for knowledge and wisdom the Qumran community had varying manuscripts which have been partially preserved as witnesses for us. I have found no study

that gives an accurate and unbiased indication of how much the DSS lean toward the LXX or MT, but from a number of sources we are told that there are texts that lean toward the LXX, others that lean toward the MT, and yet others that lean toward some other textual group not used by the translators of the LXX and which was not the source of the MT.

Concerning these three groupings of texts -- the texts used for the LXX translation, the texts that possibly originated the MT, and the texts that differ from both, *The International Standard Bible Encyclopedia* (Vol. 1, pg. 895) states:

> "This should lead, once and for all, to the rejection of the view that 'only the MT' is inspired and to be considered the authoritative reading. While it is true that in most cases the reading of the MT is to be preferred, [or so "they" tell us...ED.] it is also true that each reading must be studied in the light of the available witnesses to the text."

One of the DSS texts that is widely touted is the Isaiah scroll, which is said to support the MT over the LXX. But there were actually two Isaiah scrolls among those first to be found and studied: 1QIsa^{a} and 1QIsa^{b}. Of 1QIsa^{a} a number of its special readings are supported by the LXX; but 1QIsa^{b} is somewhat different in that it does not manifest any special affinity with the LXX, though it does agree with the MT excepting in a few potentially significant variants. "With the discovery of Cave 4 [at Qumran] and its cache of thousands of text specimens ... While most of the more than thirty Pentateuch MSS represented reflect a proto-Masoretic text-type (e.g., 4QpaleoEx^{e}), some (e.g.,

4QEx^{a} and 4QDeut^{q}) agree with the LXX in several significant details, while others (e.g., 4QpaleoEx^{m} and 4QNum^{a,b}) show interesting agreements with the Samaritan Pentateuch. In the Cave 4 text samples from the historical books, many show a preference for LXX readings where the LXX and MT diverge; cf. especially 4QSam^{a,b,c}, though each in varying degrees."[14]

Other than the DSS there have been other Hebrew texts found which also support the LXX over the MT, one being the Nash papyrus. The Nash papyrus, apparently not any later than the 2nd Century A.D., contains the Ten Commandments from Deut. 6:4 in Hebrew, and is several times in agreement with the LXX against the MT.

Concerning the Scrolls and the Qumran community – another viewpoint should also seriously be considered. The Qumran community, it is speculated, spanned four to five centuries. Apparently this group of "separatists" went into seclusion to get away from the corruption prevailing in Jerusalem at that time and to preserve their Israelite heritage and traditions. While originally this community's intentions may have been pure, there is evidence to suggest that by the end of their community their views may have changed considerably. With the varying textual types that lean from LXX to MT to some other, it is not clear which grouping, if any, the community started with. Neither is it clear if they supported a particular grouping at any time in their history.

Today, sincere Christians can look back to our Christian ancestors of 200 years ago to see how

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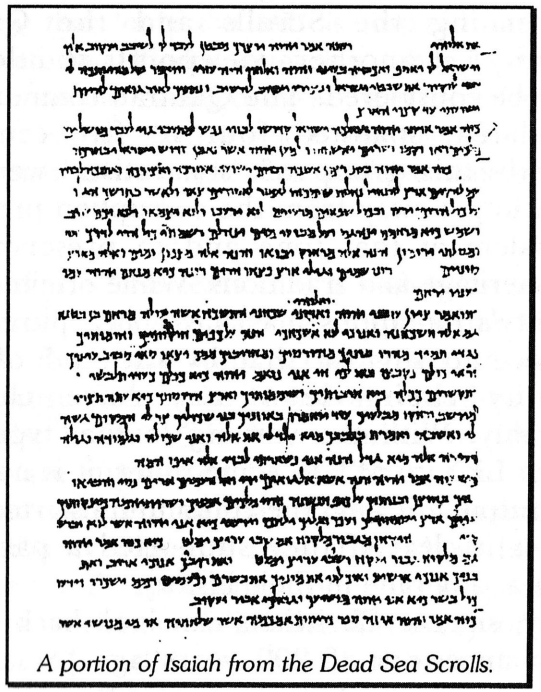
14 *The International Standard Bible Encyclopedia*, Vol. 4, pg. 804. Pages 804-805 give more examples.

much prevailing "Christian thought" has changed. Christians of most any denomination in the 1700s would be utterly revolted by the dabblings of today's jewdeo-christians into multi-culturalism and "political correctness." **Never** would early American Christians have condoned or promoted such filth as race-mixing or homosexuality. What of the Qumran community? How much did their thinking change over 400 years? How tainted by the corruption of the pharisitical and sadducean schools of Jerusalem did their community become before its end? Perhaps one day these questions will be answered by **honest** scholars. Until then, we cannot wholly trust what we are told of the Dead Sea Scrolls.



A portion of Isaiah from the Dead Sea Scrolls.

Other Versions and Translations

"As Christianity grew, so also did the credit and use of the Greek version of the Old Testament scriptures [LXX]. The evangelists and apostles, who were the holy penmen of the New Testament scriptures, all quoted out of it, and so did all of the primitive fathers after them. All the Greek churches used it, and the Latins had no other copy of those scriptures in their language, till Jerome's time, but what was translated from it. Whatsoever comments were written on any part of them, this was always the text, and the explications were made according to it; and when other nations were converted to Christianity, and had those scriptures translated for their use into several languages, these versions were always made from the Septuagint, as the Illyrian, the Gothic, the Arabic, the Ethiopic, the Armenian, and the Syriac."[15]

Besides the Septuagint and the Masoretic Texts there were many other versions and translations of the Old Testament made as time passed. Most of these were written in complete honesty in order to bring the message of Christians or Israelites to various peoples. But, some were copied or translated in intellectual dishonesty, or in Jewish hopes to discredit the Septuagint, which had fallen out of Jewish favor and had become the Old Testament of Primitive Christianity. Following, I will highlight some of the most prominent versions and translations.

OTHER GREEK VERSIONS: The Three Minor Greek Versions of **Aquila, Theodotion,** and

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15 *The Old and New Testament Connected*, by Humphrey Prideaux, D.D., Vol. II, pg. 40, pub. 1856.

Symmachus were made from the "Hebrew" Scriptures about the 2nd century A.D., and were tailored with a design to promote the Hebrew text of that age over the LXX and supplant it with another Greek version. None of these versions successfully supplanted the LXX as was the design of the Jews, and what is left of them today is mostly fragmentary. Before becoming converted to early Judaism, **Aquila**, a Gentile, was raised up in the heathen religion and practiced magic and judicial astrology. Being affected by the miracles which he saw the professors of Christianity work in his time, he became a convert to it, but with the same expectations of Simon Magus (Acts 8), of obtaining power thereby and of doing the same works as the disciples and Apostles. But finding that he had no belief or faith in Christianity, wanting only the miracles, he went back to his magic and was excommunicated from the Christian community, and then later circumcised and converted to Judaism. After becoming proficient in the Jewish language, he was chosen to make a translation of the text at that time promoted by the Jews, which translation was so literal that one had to be a student of Hebrew and Greek to understand it.

Not long after Aquila, there were two other translations made of the Hebrew scriptures, allegedly of a similar text, the first by **Theodotion,** the second by **Symmachus,** who are both believed to have been converts to the Christian sect of the Ebionites, which were said to have been nearer to the religion of the Jews than to that of Christians. Humphrey Prideaux states of Theodotion and Symmachus,

> "They both of them undertook the making of their versions with the same design as Aquila did, although not wholly for the same end: **for they all three entered on this work for the perverting of the Old Testament scriptures;** but Aquila did it for the serving of the interest of the Jewish religion, the other two for the serving of the interest of that heritcal sect which they were of; and all of them wrested those holy writings, in their versions of them, as much as they could, to make them speak for the different ends which they proposed."

While the version of Aquila stuck too closely to the Hebrew language, Symmachus took the opposite course, and made his version very much a paraphrase and endeavored to express what he thought was the true sense of the text. Theodotion's work was the middle road between the two, and considered a reliable translation, but though respected by all, and even used to a small extent by the early Christian church, the Jews adhered to their version of Aquila when a Greek version was used, rejecting all others. Of all three versions there is a serious question as to how thoroughly each of the three translators knew Hebrew, and it is believed that the three were directed by Jewish scholars to the point that they, as Gentiles, were not solely responsible for their translations and could never have undertaken their tasks without the aid and direction of the Jewish hierarchy. The most important point that this history emphasizes is that while Jews and Jewish oriented sects tried their best to supplant the LXX with other Greek versions, none of them ever succeeded due to the love and respect early Christians held for the LXX.

THE SAMARITAN PENTATEUCH: A special witness to the first part of the O.T. in Hebrew is the *Samaritan Pentateuch,* which had been preserved by an independent line of transmission through the Samaritan community. While the texts of the Samaritan Pentateuch are probably not older than the 12th Century, the value of the recension lies in the fact that it has descended since the 4th Century B.C. in a different circle, and under different circumstances, from those which have influenced the MT — and without the editing of the Masoretic schools. The many differences between the texts of the Samaritan Pentateuch and the MT have aroused considerable debate since the time of its discovery. It is said to have preserved better readings, often in agreement with the LXX.

THE ARAMAIC TARGUMS: The Hebrew or Aramaic "targum" means interpretation or translation, and a Targum is a translation or paraphrase of some poriton of the Old Testament in the Aramaic of ancient Judea. Traditionally, the Aramaic Targums were translated orally from the Hebrew for the use of the Judeans some time after the return of the Israelites from the Babylonian captivity; they had lost their understanding of Hebrew and the Chaldean or Aramaic had taken its place. Later, Targums in Aramaic were committed to writing, though it is not known exactly when. Today, the Aramaic texts and fragments considered to be left over from the Targums are not necessarily from that textual tradition, if there was ever any specific tradition established, and their value for O.T. textual criticism is minimal, though not eliminated altogether.

THE SYRIAC: While the Targums were written in the dialect known as Western Aramaic, other

translations exist written in the dialect of Eastern Aramaic or Syriac, the language of Northern Mesopotamia in the early centuries of the Christian era. There are basically two versions of the Syriac translation besides those from the LXX, the **Old Syriac** which we only have in evidence, and the revised text of the Syriac Bible called the **Peshitta**, meaning "simple" or "common" version, though the name itself was unknown before the 9th Century. The beginning of this translation is thought to go back to the 1st Century A.D. and possibly has Judean-Christian origins rather than Jewish, and according to Prideaux, "... is very accurately done, and expresseth the sense of the original with greater exactness than any other version which hath been made of those scriptures."[16] Whether or not Prideaux is correct in his assessment, this version is an important witness for textual criticism and Biblical study. A translation of the Peshitta into English is readily available for study (*Holy Bible From the Ancient Eastern Text*, by George M. Lamsa, or simply *The Lamsa Bible*). The question, however, is how much of the present Syriac O.T. has passed down from its 1st Century beginnings, and this problem is complicated by the existence of two recensions of the text among Peshitta manuscripts, one more literal and one more paraphrasitic. Various parts are said to have been influenced by the LXX, but this is not definitely clarified. And it is probable that, as with other texts, the portions most reliable in the Peshitta are in the Pentateuch. The text of the Qumran Isaiah Scroll ($1QIsa^a$), which is mentioned earlier in this essay as having an affinity

16 *The Old and New Testament Connected*, by Humphrey Prideaux, D.D., Vol. II, pg. 41, pub. 1856.

with the LXX, is close to the text of the Peshitta, and further substantiates evidence in its favor.

THE LATIN: The **Old Latin Version** was a translation of the Septuagint, and there are no entirely complete copies in existence today. What evidence we have shows that it was extant some time before A.D. 180, and that it did not come from a single work by a single or group of authors, but was derived from works translated at different times by different authors and then gradually compiled together. A time came when the bewildering variety of texts was felt too chaotic to be tolerated any longer, and so, at the close of the 4th century the Pope Damascus commissioned his theological adviser Eusibius Sophronius Hieronymus, known as Jerome, to revise the Latin Bible. Against his will, he accepted the task, first revising the Old Latin and making alterations only when the sense absolutely demanded it, then preparing an entirely new translation directly from the Hebrew, the **Latin Vulgate.** Jerome's translation was not homogeneous; while he based it on the Hebrew, he mentioned his own use of the LXX and the Minor Greek versions of Aquila, Symmachus, and Theodotion, and it is said that he deliberately accepted LXX renderings, while occasionally reflecting Rabbinical exegesis from his consultations with rabbis. On top of all this he had no desire to displace the established phraseology of the Old Latin Version. The substitution of Jerome's version from the Hebrew was meant to give the church a Bible which was more elegant and intelligible and in closer agreement with the "Hebrew" text current in the 4th Century, but in reality was many passages more remote from that text of the earliest O.T.

Textual Criticism

When we consider the many versions, texts, and their inherent differences, it leads us to wonder which texts or variances within the texts are correct and were written by the hand of the inspired authors of Scripture. The science that addresses these textual problems is called **Textual Criticism.** Textual or "lower" Criticism is the science of determining the earliest recoverable text form of an ancient document on the basis of the evidence available. This entails collation of the many different manuscripts, versions and translations in different languages and their disagreements, considering age and reliability, evidence where ancient authors quoted Bible verse in commentaries or lectionaries, of accompanying sciences of etymology or language, etc. Every detail must be considered and compared to lead editors to the most refined text possible, and to bring out a true text that is hoped to be closely aligned with that of the original copy written by the hand of its inspired author. Before addressing O.T. Textual Criticism, we should review what has been accomplished with the N.T.

Concerning New Testament Textual Criticism, many are familiar with a text widely known as *Textus Receptus,* or the Received Text, from which many translations of the N.T. have been made. This text, which was first published in the 1600's, acquired its name when its publishers stated a bit too optimistically, "You have therefore the text now received by all; in which we give you nothing altered or corrupt." It is not that the editors of Textus Receptus were not sincere, but rather that their work was only a beginning and far from a complete

and refined example of Textual Criticism. They themselves published seven versions of their text between 1624 and 1678, proving that their 1633 text which made the claim, "You had therefore the text now received by all," was not considered complete even by its own editors.

"The Textus Receptus consequently derived from (at most) some 20 or 25 manuscripts, dating from the last few centuries before the invention of printing, and not selected on any estimate of merit, but merely as being ready to the editor's hands. They may be taken as fairly representative of the great mass of Gr. Test. manuscripts of the late Middle Ages, but no more. At the present time, we have over 3000 Greek manuscripts of the NT, or parts of it, and they range back in age to the 4th cent., or even, in the case of a few small fragments, to the 3rd."[17]

As the science of Textual Criticism progressed several other examples of a refined NT text were developed.

"The evidence accumulated by Lachmann, Tischendorf, and Tregelles, aided by the public interest excited by such discoveries as those of the Codex Sinaiticus and the Curetonian Syriac, produced a general sense of dissatisfaction with the Textus Receptus, and in England led to an increased desire for a revision of the AV [Authorized Version] in the light of modern knowledge, culminating in 1870 in the appointment of the Committees which produced the RV [Revised Version]. Meanwhile, two English scholars were at work on the text of the NT, whose results were destined not only to affect very greatly the revision of the English Bible, but also to lay the

17 *Hastings Bible Dictionary*, page 916.

foundations of all the textual work of the succeeding generation, and whose influence remains paramount to this day. These were **B.F. Westcott** (afterwards Bishop of Durham) and **F.J.A. Hort**. Their joint work began as far back as 1853, when they were colleagues at Cambridge; and it bore fruit in 1881, when their text of the NT appeared on May 12th (five days before the publication of the RV of the NT), and the Introduction, embodying the principles upon which their text was based, in the following September. This volume (written by Hort, but representing the views of both scholars) is the text-book of modern textual criticism as applied to the Greek Bible."[18]

The Westcott and Hort New Testament has been considered one of the standard texts of NT Greek studies, and still is, but in recent years, it has been displaced with the advent of the Nestle-Aland Greek texts, with an extensive critical apparatus (footnotes) listing the many variants between texts, their age, and their authority so that the Greek translator can make his own comparisons and decisions as to the proper reading.

"The most ambitious and prolific work is being conducted at the Munster Institute for NT Textual Research headed by K. and B. Aland. This group has produced several major studies and tools of NT textual research, is the headquarters for further editions of the UBS (United Bible Societies) and Nestle-Aland Greek texts, and promises additional, major contributions to the study of the NT text."[19]

18 *Hastings*, page 925.

19 *The International Standard Bible Encyclopedia*, Vol. 4, page 821.

Now we come to the field of Old Testament Textual Criticism. While there has been some effort in this direction, such as a few texts comparing to a limited extent M.T., LXX, and Jerome's Latin, or a critical edition of the Masoretic Text, there has been almost nothing done toward producing a refined critical edition of the O.T. in the manner we have in N.T. Textual Criticism.

> "The most accurate reproductions of the Massoretic text are the editions of the Hebrew Bible by S. Baer and Fr. Delitzsch and that by C.D. Ginsburg. These are critical editions of the Massoretic text, **but make no attempt to be critical editions of the OT text, i.e., they make no use whatever of the Versions or of any other evidence than the Massoretic tradition."**[20]

While there has been some research made in the area of O.T. criticism using the more recent texts available to us, such as the Dead Sea Scrolls, there have been no critical editions made for the O.T. in the sense of the refined N.T. texts of Nestle-Aland, or the Westcott and Hort N.T. Political correctness and Jewish influences have continued even now to waylay the search for truth, and intellectual dishonesty reigns supreme.

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20 *Hastings*, page 909.

Translation and Interpretation

In presenting this essay in favor of the Septuagint, I have had to present a work that is little understood by modern Christianity. One kinsman has asked me "why" I would produce evidence such as this against the Masoretic Text and cast doubts among newcomers as to the validity of Scripture. First, I would say: To expand our horizons. Far too long have our people groped around for Truth under the shadow of the King James version and Strong's Concordance, holding them up as oracles of perfection and refusing to dig deeper still for more valuable veins of understanding. Secondly, I would add, because we have been spinning our wheels in the mud of **compromise** where we have gained no purchase for progress. So much so have Identity leaders dabbed with compromise that I see some of them back-pedaling into jewdeo thinking and occasionally uttering phrases dangerously akin to multi-culturalism and the Babylonian school of thought.

Where has modern churchianity brought us? With mistranslation, twisted interpretation, doctrine and dogma, jewdeo-christianity has brought the Race of Adam to the brink of destruction. The Fairy Falwells and Silly Grahams not only condone race-mixing but are promoting it. Homosexual priests tread daintily among their congregations taking advantage of young boys, as alien hordes rampage through the streets raping our women and young girls, pillaging and plundering. Diseases of perversion such as AIDS are spreading rapidly among the nations, as the economy goes to hell and government runs amok. It is compromise that got

us into this mess and compromise will not get us out. The priests were meant to "stand in the gap" and prevent us from going so far astray, to protect us from such corruption. Yet, it is the clergy that has distorted and perverted Truth, and they now stand as Truth's worst enemy.

"The Bible," not because of what it says, but because of charlatans who claim to represent it, has gained a **very** soiled reputation. I often find good, moral, honest men who promote those ideals we would usually associate with Scripture to be those who oppose The Bible most vehemently. The King James version of The Bible, while it has served Christianity since 1611 (and has helped the spread of Christianity throughout the English-speaking world) is written in archaic English. With much change in the meanings of English words over the past three hundred years, it is no longer written in the language of the common man on the street. This, too, must be considered as another cause of the misrepresentation and misunderstanding of Scripture. The Strong's Concordance, while it is a valuable weapon for Truth, has Greek and Hebrew dictionaries that are insufficient for deeper research and clarity, **especially** into the racial implications of the Greek and Hebrew. Time and again one can see where Strong leaned upon doctrine, dogma, and personal beliefs in his definitions and not on the clarity of meaning as the Greeks or Hebrews understood their languages.

Am I advocating that Christians throw out their King James version, the Strong Concordance, and translations from the MT? **No.** These are valuable tools for the basic understanding of Scripture (the O.T.) and its True Interpretation (the N.T.). Generally the KJV, Strong's and MT are correct, but

there is much room for purer clarity. As anyone who has compared the MT and LXX will admit, there is a substantial difference. When Jesus Christ said, "Search the Scriptures," (John 5:39), and we read of Primitive Christians who "searched the Scriptures daily" (Acts 17:11), **the Scriptures for these "Hellenistic," Greek speaking Israelites was the Septuagint.** The evidence bears this out; the New Testament was written in Greek for this very reason.

One of the overwhelming impressions I get for the Primitive Christian's use and defense of the LXX was its accuracy and its clear and explicit language. Primitive Christians rebelled against the humanistic, race-mixing activities surrounding the pharisaic and sadducean schools of thought and leadership of that age; they stood opposed to the "Jews" in every way.[21] Their defense and use of the LXX was because of their knowledge of its value and purity and not, as modern scholars would allude, because of their ignorance. Could the earliest Christians be called "ignorant" of their Faith? **NO!** They laid the foundation for our Faith, and common sense would indicate that their knowledge and understanding was **much** purer than our own. It is their actual views and knowledge **we** must come

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21 The "Jews," *et al* rejected the LXX for another important reason: The LXX was something they could not **control.** The Greek LXX had become the property of the people who spoke Greek and circulated the LXX. The Hebrew language was pretty much controlled by the pharisitical schools and leaders. Just like the popes of old, they did not want the masses reading Scripture, because then their thinking and religion could not be controlled or manipulated. "Oi veh! Vee can't have zee pepple zinking vor zemselves!" (Quote from Rabbi Heimi Lipshits Goldberg Finkelstine)

to understand, not the words some jewdeo-christian "scholar" has put in their mouths.

What of Greek? Today's jewdeo-scholarship has developed what they have labeled "New Testament Greek" and seem to have circumcised away every other work in the Koine Greek -- the LXX, Apostolic Fathers, non-literary papyri, etc. This, their "New Testament Greek," while accurate in areas such as sentence structure, would be like listing every word contained in a large novel and proclaiming the list to be "The Modern English Language." The fallacy and limitations of such thinking are more than obvious. This phenomenon has roots in the "I'm a New Testament Christian" school of thinking, where jewdeo-christians have thrown away the Old Testament and only study the New. Hence, they conclude, there's no genuine connection of N.T. Greek to any other Greek work, as if the N.T. was written in a language all its own. This thinking is nothing short of lunacy. As we have shown, there is a clear connection of the Greek New Testament to its counterpart in the Greek Old Testament of the LXX. The real damage that such a thinking inflicts upon Scripture is that they have diluted or changed the meanings of certain Greek words, saying that in the N.T. those words had different implications or meanings than in any other Greek work.

When researching a Greek word in the N.T. or LXX, the method of "usage" comes into play. Usage meaning: "Customary use or employment, as of a word or phrase in a particular sense."[22] In other words, if we know how a word is **used**, we can get an indication as to what our Greek authors or

22 Webster's Collegiate.

translators understood that word to mean and how they employed it. In studying the N.T. we **must** compare its use of certain words to their use in the LXX. Likewise, in studying the O.T. we can compare the Greek and Hebrew for possible connections and clarification and to gain a better understanding of how Hellenistic Israelites 280 years before Christ used certain Greek words in connection to the Hebrew and what they understood those words to mean.

Having been written in Greek, a familiarity of the Greek language becomes essential in order to "search the Scriptures" of the N.T. and LXX in detail. A translation frequently used by Aryan-Christians is that of Ferrar Fenton. Fenton knew of the numerous flaws written into the King James version *et al* and resolved that he would not read the Scriptures again until he could read them in their original languages. His translation of the Bible is the end result of that resolution. My lessons have opened my eyes as to how much "translation," in the KJV, the Strong's Concordance, and the like, has obscured the in-depth clarity and intense meaning written in the original. While for most a study of the Greek language seems an insurmountable task, I would hope that Christian leaders would at least show more than a passing interest in such an endeavor. I have always felt that when a man accepts that Christ is his Kinsman Redeemer and labels himself a Christian, he has entered into a life-long conviction to follow The Way to the best of his ability, to seek Truth, and to **live it**. Learning a language, or becoming familiar with it, so as to come closer to The Source of one's life-long convictions seems a small sum to pay. Sincere

Christians will see the wisdom in this, whether they be leaders or followers.

There are numerous translations available of the N.T. which can be compared for a better understanding of a particular word or verse. But I know of only one **readily** available translation of the LXX,[23] and that is a translation of Codex Vaticanus by Sir Lancelot C.L. Brenton, *The Septuagint with Apocrypha*. It has the complete Greek text along side Brenton's rather wimpy translation. Brenton's translation work is nothing short of criminal. It seems that not only does he lean heavily upon the language of the KJV and Masoretic Text, but where he differs or gets creative with his translations, he makes up definitions of his own and even skips over some Greek words as if they didn't exist. I'm sure there must be other translations of the LXX, but I know of none. For this reason, an individual must have at least a basic knowledge of Greek to use the LXX. A cursory knowledge of Greek is also an essential to use the companion work to the LXX, the *Hatch and Redpath Concordance to the Septuagint* and is also needed to use good lexicons, such as Liddell and Scott's *Greek-English Lexicon* or Walter Bauer's *A Greek-English Lexicon of the New Testament and other Early Christian Literature* (also known as the *B-A-G Greek-English Lexicon*). Most other lexicons, as one will quickly observe, deal only with "New Testament Greek" and are insufficient for detailed study or translation. For those who do become interested in a study of Greek, I highly suggest

23 The French speaking Jesuits use a French language Bible of which the O.T. is based on the M.T. with footnotes that show where the LXX and Jerome's Latin version differ from the M.T. I do not know if the Jesuits have this Bible in English.

Learn New Testament Greek by John H. Dobson. I know, I know, after my bad-mouthing "New Testament" Greek, here I am promoting it. However, upon examination of a few courses and regardless of this book's title, it will give the basic foundation needed, whether one intends only to learn the basics or to go on to a more detailed knowledge found in more progressive studies. (Be careful of a few of his Greek definitions, however.) The format of Dobson's lessons really simplifies the learning process. It is the sort of study you can easily get back into if you let it collect dust for a few months or a year.[24]

24 All of the books in the foregoing paragraph are available from: Christian Book Distributors, Box 6000, Peabody, MA 01961-6000, (978) 532-5300. CBD, while not an Identity organization, has the best cut-rate prices I have seen for Bibles and Christian books anywhere.

Implications of the Septuagint

Before concluding this essay, I feel it is necessary to look at some practical implications that the Septuagint presents the Bible students. There are several reasons why the Septuagint should be preferred over the Masoretic text above and beyond the already established points. We have seen that the Septuagint is vastly older than the M.T. This in itself obligates all scholars to use the Septuagint in preference over the M.T. In the Preface to *Grammar of Septuagint Greek* by F.C. Conybeare and St. George Stock, we read,

> "For hithero the Septuagint has been regarded only as an aid to the understanding of the Hebrew. We have reversed that procedure and have regarded the Hebrew only as an aid to the understanding of the Septuagint. ... the Greek translation [Septuagint] of the Old Testament has ... readings which are manifestly superior to those of the Massoretic text. That text, it should be remembered, was constituted centuries after the Septuagint was in vogue ..."

The implications of this statement are far reaching. First, when performing textual criticism between the Septuagint and the Masoretic text, we must inevitably accept the Septuagint version in any divergent readings as more accurate than the Masoretic version. The M.T. cannot be given any more weight than we would give a letter from an early monk that quotes an Old Testament passage, for both are from incredible sources, both are more than likely paraphrastic, and both are overshadowed by the age of the Septuagint. Early church fathers, as well as historians such as Josephus, who cite Old

Testament passages should also be preferred above the M.T. for their texts are older than that of the M.T., and having been written in Greek, quote the Septuagint.

Advocates of the Hebrew Masoretic Text, when presented with the information contained in this book, will immediately come to the conclusion that by not using the Masoretic text, we are throwing out some of the classical racial arguments contained in the Old Testament. Their favorite instance to cite is Deuteronomy 23:2; in fact, this seems to be the only passage in the Masoretic text that they can cite. Deuteronomy 23:2 is one of the few morsels that the Masoretes gave the people to blindly hook them into their deception. In the King James, this much-quoted passage reads, "A bastard shall not enter into the congregation of the Lord, even to his tenth generation ..." Where it gets interesting, however, is when they look up the word *bastard* in the Strong's Concordance. It is there that they find the definition of *"a mongrel"*. The Hebrew word in question is *mamzer*. However, in Zechariah 9:6, is another instance of the Hebrew word *mamzer*, and when we look at this verse in the Septuagint we find that they translated the word *mamzer* with the Greek word *allogenes*. When we look this word up in the recognized authorities, we find the definition of "of another race" (Liddell and Scott).

Furthermore, we are not limited to having to rely upon the definition as given by one man as is the case with *mamzer* and the single James Strong crutch; instead we have literally dozens of Greek scholars who will concur with the above Liddell and Scott definition and we are further able to provide a clear and explicit etymology of the Greek word which breaks it down to two words: *allos*,

meaning *other* or *another*, and *genos*, meaning *race*. And again, the definitions of these two root words are validated and revalidated by dozens of Greek scholars.

With the Hebrew *mamzer* argument, all that is necessary is to discredit the single man James Strong. The Greek argument is another story, however. Not one man but the entire community of Greek scholars, both of the past and the present, would have to be discredited — clearly an insurmountable task.

Yet the real tragedy in accepting the Hebrew M.T. in this fashion lies in another area: to do so is to have only a small handful of such etymological arguments that are all equally shallow and to deny the hundreds upon hundreds of unshakable proofs that are contained in the Septuagint.

What we have looked at thus far, however, applies only to the examination of the Old Testament in and of itself. But the true value of the Old Testament in any form is found when it is studied in conjunction with the New Testament, for the New Testament claims for itself to be the true interpretation of the Scriptures, and the only Scriptures that existed at the time of the Apostles who penned down the New Testament was the Old, and the only form of the Old Testament that they used and recognized was the Greek Septuagint. This is evidenced by the fact that the greatest majority of Old Testament quotes found in the New Testament are directly and exactly from the Septuagint and the ones that are not verbatim quotes are the result of quoting from memory, but they are not from the M.T.

Some have argued that the non-Septuagintal quotes are from the Masoretic text, or rather from

its Hebrew ancestors, and they can do this by saying that since the New Testament is in Greek, then the apostles had to make their own translation from the Hebrew and thus it cannot be proven one way or another. But in the Greek-Greek quotations, it can be proven because they are verbatim. What this means is that the only text that the New Testament writers can be absolutely proven to have quoted from was the Septuagint, and this in great quantity. Period.

Now realizing this provides us with a great tool that the Masoretic Text is incapable of equaling. The Greek Septuagint and the Greek New Testament form a continuity of language that cannot be formed with the Hebrew Masoretic text. When we have a question in regards to a word found in the New Testament, we can look at the Septuagint usages of that same word and better ascertain an accurate meaning. If a New Testament writer used a word that is also found in the Septuagint, it can be assumed that he used that word in the same sense. The Septuagint provides an etymological basis for the understanding of nearly every word in the New Testament. We can look for example at the word *ekklesia*. This word is commonly translated *church* in the New Testament. We know that the word carries a meaning of a *called out society* or a *body politic*, but by looking at the Septuagint, we find something interesting about the word.

Most people assume that the word *church* or *ekklesia* is a New Testament term strictly, that it was first used and employed in the New Testament and some have relegated it to the field of New Testament jargon by assuming this. But in fact, it was used very commonly in the Old Testament and

we can only determine this by using the Septuagint. It is safe to conclude that the very reason that the New Testament writers used the word is because of its use in the Septuagint and their necessitated familiarization with the Septuagint. In the Septuagint, the word *ekklesia* was always used solely in reference to the Children of Israel. Thus it follows that in the New Testament when the word was used, it was also used in reference to the Children of Israel.

This argument serves as a paradigm for many hundreds if not thousands of similar arguments that can be made concerning New Testament words, but only in respect to the continuity that is provided by the use of the Greek Septuagint with the Greek New Testament.

Lastly, it needs to be pointed out that the New Testament writers quoted from books of the Septuagint that are considered to be apocryphal by the Masorete crowd and are not contained in the Masorectic text. These books were accepted as canonical by the earliest church fathers and clearly, by the authors of the New Testament themselves. The reason that many of them were not contained in the Masoretic Text is clear: they are some of the most racially conscious books of the Bible. They are filled with clear and explicit verses that deal with the subject of race. Many of these verses contain words that were used by New Testament writers and by looking at these verses in the Septuagint we can better understand the intent of the writer in the New Testament who used similar phrases and the same words as the Septuagint passages. The value of this for both New and Old Testament study is incalculable, and it does not exist in the Masoretic Text.

In Conclusion

What of the differences in these manuscripts? The atheist immediately proclaims: "The Bible is false! It was concocted by fallible man! There is no God or things would be better!" The Christian knows differently. God is. His Presence is seen in creation, is seen daily in this temporary existence in the world. His Laws are true and binding. Those nations (Christian or atheist) which go against His Laws (Romans 2:12-15) will find that to break them will bring a reaction — "punishment," if you will — cause and effect (Deuteronomy 28), whether the laws broken are the simplest laws of science or nature, or of government or personal conduct ("failure is lawlessness" (I John 3:4 AST)).

Christians know that there is diversity in translation and interpretation, doctrine and opinion. But we also know that to reach an understanding of the Word of God, one must "search the Scriptures" (John 5:39). Where one finds seeming contradiction, we also know to use "two or three witnesses" to establish the matter (Matt. 18:16 AST). Isaiah tells us that the Word of God is written "line upon line, precept upon precept" -- this discourages those who refuse to search out His Will and His Way, and they fall by the wayside because they do not follow the command to "ask...seek...knock" (Matthew 7:7-8 AST). "Every Scripture is God-breathed" (2 Timothy 3:16 AST); "knowing this first, that every prophecy[25] of the Scripture did not come into being

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25 The word we have translated "prophecy" in Scripture is from the Greek word προφητεια (propheteia), which, according to the UBS Greek-English Dictionary, means: "preaching the message of

of its own interpretation, for the prophecy was not at any time carried by the will of man, but having been carried along by the Mentality of Separation, God spoke through men" (II Peter 1:20-21 AST). Nowhere does Scripture state that men, even holy men, are perfect. Scripture is the record of **inspired** men. It is not what words are used when texts vary, but rather **what is meant** by the inspired author; and mistakes by copyists must be sought out and corrected or left for consideration. Many refuse to understand that revelation of Truth comes by Perspiration as much as by Inspiration.

One must also consider what Jesus told the jews in John 10:26-27 AST: "But you are not persuaded, **because you are not of my sheep. My sheep hear My voice,** and I know them, **and they follow Me.**" One must be "called out and chosen" and willing to seek out the Guidance of God's "Spirit of Separation" (Holy Spirit). Hence, modern scientific tools of exegesis and study are not quite competent to master the message of Scripture, the Law-Word of God. **They can only help one listen better...**

God, the gift of preaching the message of God; an inspired message or utterance; intelligible preaching, an intelligible message." Prophecy is not necessarily "prediction" of the future, as many believe it to be.

Appendix 1: Egyptian Roulette?

An earlier edition of the foregoing essay first appeared in *THE WAY* newsletter, published by the Church of Jesus Christ Christian, in 1993. The article received a very positive response — but not altogether what I had hoped for. In my early research I had to dig deep for a lot of the information I used, and as a prisoner, most of this information came from people in the free world. What I had hoped for was a certain amount of **constructive criticism** from Kinsman knowledgeable about the LXX and textual criticism. I did receive some such comment, but it was not negative, and did not add anything to what I had found. Months later a Kinsmen sent me a copy of the following article by Pastor Reed Benson of Dan Gayman's Church of Israel in Schell City, Missouri — one I would have liked to have received from it's author, whether he agreed with my conclusions or not. Following, I present to you, the reader, a complete copy of Pastor Benson's article in opposition to my own, and after that, my point by point answer to his suppositions.

While reading Pastor Benson's article, I would ask the reader to keep in mind two major points that stand out:

[A] He completely avoids the obvious connections between the NEW TESTAMENT and the Septuagint; and,

[B] He is more concerned with a defense of the King James Version than the Greek or Hebrew and it seems to this author that this is the singular reason for his defense of the Masoretic text. Let the reader consider.

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RUSSIAN? No, Make That...

EGYPTIAN ROULETTE

A Tale of Two Texts

Youth Pastor Reed Benson

"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever" *(Ps. 119:160).*

Recently a trend regarding Old Testament manuscripts has developed that is a major assault on the infallibility of the Bible. In the past, the Hebrew Masoretic and the Greek Septuagint have worked in tandem supporting one another in most areas, with the Masoretic being generally preeminent. One of the primary goals of the New World Antichrist is to destroy our confidence in the veracity of the Authorized King James Bible. Amongst the many other tools that have been used to this end, a particularly subtle strategy now being employed is to pit the Masoretic and the Septuagint against each other. More specifically, the goal is to exalt the Septuagint above the Masoretic, making the latter appear corrupted. Since the Authorized King James Version relied mostly on the Masoretic, this would then plant a seed of doubt in the mind of the believer concerning the usage of it. Thus, in defending the Authorized King James Version, one must defend the Hebrew Masoretic text as being a worthy vehicle in the preservation of God's Word. Fortunately, this can be done!

The purpose of this article is to demonstrate that the Masoretic is at least equal, if not superior, to the Septuagint in reliability. While the Septuagint has many worthy qualities, it has some weak points. On the other hand, the

Masoretic's strengths are often overlooked. **Both texts, however, are good in that no major doctrine of the Church hinges upon the selection of one text over the other. That is to say, both the Masoretic and the Septuagint are consistent on all major points of doctrine.** Hopefully, we can maintain the traditional position of using both, and then deferring to the Masoretic in areas where they differ. However, if one is forced to choose, here is a brief list of some of the reasons that the Masoretic should be the preferred Old Testament text:

1. **Textual Uniformity of the Masoretic:** There are hundreds of Masoretic manuscripts in existence, but in comparing one to another, there are VERY FEW variations. This certainly lends credibility to its accuracy of transmission over time. An example of this can be found in spelling. There are at least twenty-six foreign kings whose names have been found on documents that were contemporary with the kings. In most cases, the spelling of these names is the same as the spelling in the Masoretic. Where there is a difference, it is in accordance with the rules of phonetic change as those rules were in operation at the time when the documents were written. Thus, in no case can the Masoretic be shown to be incorrect. The Masoretes, who are responsible for this great consistency, devised many safeguards to keep the text error-free, such as counting the number of times each letter of the alphabet occurs in each book. In contrast, the extant manuscripts of the Septuagint vary widely one from another. There are so many errors and inaccuracies that have crept in over the centuries of transmission, it is now impossible to completely reconstruct the original Septuagint text, let alone the Hebrew text from which it was made.

2. **Evidence from the Dead Sea Scrolls:** The discovery of the Dead Sea Scrolls in 1947 strengthens the position of the Masoretic text. These ancient manuscripts, though for the most part fragmentary, are important for the reconstruction

of the correct text of the Hebrew Old Testament because they are almost 1,000 years older than the best manuscripts otherwise preserved. By and large, there is remarkable agreement with the medieval Masoretic manuscripts. Isaiah A and B are the best examples of this. To be fair, it must be noted that a number of other texts were also discovered, including Egyptian and Palestinian varieties. There is great difference of opinion among scholars, however, concerning the significance of these. Overall, the Dead Sea Scrolls vindicate the Masoretic. Because these scrolls are dated in the second century B.C., it shows that any major changes that might have occurred in the transmission of the text would have had to have been made prior to the beginning of the Christian era, which is quite unlikely.

3. **Septuagint's Uncertain Origin:** Legend has it that this Greek translation was composed by 70 (Lat. *Septuaginta, Ixx*), or more, precisely 72, translators sent from Jerusalem to Alexandria, Egypt, by the High Priest Eleazar at the request of Ptolemy II in the third century B.C. The source of these and other even more imaginative tidbits is the *Letter of Aristeas to Philocrates,* a document that is almost universally now regarded as spurious. What is really known about the genuine origin of the Septuagint is somewhat less illustrious than its legendary beginning. It is known that there were a large number of Greek speaking Israelites living in Alexandria who desired a Greek translation of the Old Testament. It is very probable that the Pentateuch was the first portion translated, possibly as early as the third century B.C.; however, there is no evidence of any team of 70 scholars. In fact, the translation of the Old Testament into Greek most likely proceeded slowly and haphazardly over a period of about 300 years. All that is known with certainty is that it was completed by the time Origen published his Hexapla in the third century A.D. There is only ONE manuscript of the Old Testament translated into Greek that is dated before Christ, Ryland's Papyrus, #458. This document, however, only contains Deut. 23-28 and is dated 150 B.C.; therefore

it proves very little. Thus the evidence indicates that the Septuagint's origin was not officially authorized, nor was it completed by any one team or group of translators, nor was it completed as early as some supporters claim.

4. **Possible Philosophical Taint of Septuagint:** The Bible has very little to say about Egypt that is in a positive light. In fact, throughout the Bible, Egypt is referred to as a place that Israel ought to avoid. For example: ***"I am the Yahweh thy God, which have brought thee out of the land of Egypt, out of the house of bondage"*** *(Ex 20:2).* ***"But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Yahweh hath said unto you, Ye shall henceforth return no more that way"*** *(Deut 17:16).* If one looks in Gen. 12:10-12, it can be seen that the first mention of Egypt is a definite negative connotation. This negative symbolism of Egypt is seen all through scripture *(see also Deut 4:20 and Rev 11:8).* The first mention of Alexandria is likewise negative *(see Acts 6:9).* One reason for all of this is quite simple: Egypt has always been a source and a magnet for false philosophical systems. From the second century B.C. onward, the influence of Greek philosophy was at work among the Israelites dwelling in Alexandria. It was here that Philo, a contemporary of Christ, attempted to build a philosophical system that would link the teachings of the Hebrew Old Testament with the theories of Plato. The Hebrew texts clearly teach the world was created out of nothing at God's command. Greek philosophy taught the world came to be from a single original substance. Philo sought to marry these ideas by interpreting many passages in a way that would allow creation to have been not from nothing, but from a divine pre-existing material substance. There is a strong possibility that false concepts such as these may have affected the translation of the Hebrew text into Greek. While this may be a hard point to prove conclusively, it is clear that according to what the Bible has to say, Egypt has produced very little that has been good.

Unreservedly embracing the Septuagint could be risky. Why play Russian roulette with our Bible?

5. **Origen's Hexapla As Evidence:** Reconstructing the original text of the Septuagint has been very difficult. The best and earliest source of it is found in Origen's Hexapla, which was compiled in the third century A.D. Produced in Egypt, the Hexapla is a compilation of six Old Testament Versions: The Hebrew, a Greek Transliteration, the versions of Aquila, Symmachus, and Theodotion (all Greek), and the Septuagint. Several facts about the Hexapla need to be pointed out in order to understand its limitations. First, it is extant only in parts, and the reconstruction of the Hexapla is difficult in itself. Second, its purpose was to establish a secure basis for debate with scholars for whom the Hebrew alone was authoritative. It is now fairly clear that Origen himself believed that the Hebrew text possessed more certain authority, and one cannot safely appeal to a Greek translation to establish a point of doctrine. It is a consequence of this view that in English Bibles the excess of the Septuagint canon has been traditionally printed separately as the Apocrypha. Third, Origen did not believe in the perfect preservation of God's Word. His whole approach to Biblical studies had an over rationalistic outlook; thus, he felt the Hexapla was necessary in order for the READER to decide which (if any) was the true reading. As a footnote, it is important to remember that there is nothing wrong with the Greek LANGUAGE in and of itself; it is the Greek PHILOSOPHIES that we must avoid.

6. **Perfect Preservation in the Authorized KJV:** Essentially, there are two fundamentally different philosophies that are at work concerning God's Word. Being a product of Egypt, the Septuagint is among those groups of texts that were produced by scholars who concede that God was able to perfectly inspire His Word, but not necessarily preserve it over time. These scholars, operating on precepts borrowed from rationalistic Greek philosophies, were the

first "higher critics." Reason, therefore, was made higher than Faith. in contrast, the Masoretic was brought forward by those who believed that God could and did preserve a perfect Word over time. Faith, they believed, was higher than Reason since Reason places the emphasis on Man's abilities, while Faith makes Yahweh the active force. Modern scholars that follow the philosophical premises of this group from Egypt do not believe that God has perfectly preserved His Word. Not in the Septuagint, not in the Masoretic, certainly not in the Authorized, not ANYWHERE! They believe that God's perfect Word existed only in the original autographs, which are now conveniently lost. Thus, no one can actually hold their feet to the fire to any tangible document. To believe that God inspired his Word but did not preserve it is really to believe in nothing at all!

This is not to suggest that one should dispose of his copy of the Septuagint, nor is it recommended that one necessarily refrain from reading it. Remember, the two texts BOTH support all the major doctrines of the Church. But it is important to remember the limitations and weaknesses that the Septuagint inherently possesses and recall that the Masoretic has historically been the text of choice; it was God's vehicle in preserving His Word in the form of the Authorized King James Version.

"The words of the Yahweh are pure words: as silver tried in a furnace of earth, purified seven times. Thou shall keep them, O Yahweh, thou shalt preserve them from this generation for ever" *(Ps. 12:6-7).*

This concludes the article by Mr. Benson. What follows is a point-by-point answer to the points raised in the preceding article.

Jewish, Anti-Christ Roulette

A Question of Who To Trust

I can respect Pastor Benson as a Christian Brother and for his sincerity, so I ask that nothing I write here be construed as an attack upon his person. It is for the reader to compare the differences in what we have written, and with the capacities which the Father has given the Adamic man, judge for himself as to what is Truth. After doing so, I believe that you can but come to one conclusion, that the Septuagint has a greater value than the Masoretic text to White Christians today.

From the first lines of Pastor Benson's article, the old debate of "what exactly does *Word* imply?" again comes to our attention. Is the King James the Word, or just an English translation of a biblical record, previously written in Greek and Hebrew? Is such a translation infallible? Does the King James take precedence over even the Masoretic text from which it came? And what of the Septuagint, used unanimously by the authors of the New Testament? The Hebrew and Greek words translated "word" in English Bibles carry the implication of not just the physical letter, but rather the greater meaning of the Word–Mind or Will of God. God Spoke, and the Voice of God is The Word, the Mind of God; it is exhibited in nature and spirit, The Word is Pure Reason, Absolute Logic, Sanity. Christ is The Word, The Word is Truth. **"In the beginning was the Word, and the Word was with God, and the Word was God."** (John 1:1 AST) **"Separate them in Your truth; Your Word is truth."** (John 17:17 AST).

"And take the helmet of preservation, and the sword of the Mentality, which is the word of God" (Ephesians 6:17 AST). The Bible is the physical record of The Word recorded by inspired men, but not all of the hands which have handled that physical record have been inspired. In this generation we have available to us more material and information than the King James translators had available to them. If Identity Christians hold the truth, we should be able to produce dedicated men who can render the Scriptures in a clear translation, expressing the full meaning and implication of the Greek and Hebrew, untainted by alien concepts of political correctness.

In his opening remarks Pastor Benson states a few things that should be considered:

> "In the past, the Hebrew Masoretic and the Greek Septuagint have worked in tandem supporting one another in most areas, with the Masoretic being generally preeminent."

If they have worked in tandem, then that supports the methodology of textual criticism, and from Pastor Benson's statements concerning Origen later in his article, it is clear that he is not entirely in agreement with this science. And, just who has chosen the Masoretic to be the preeminent of the two texts? The New Testament authors were not consulted when the question of preeminence arose, nor the Apostolic Fathers, nor Josephus and numerous others. This is true especially since the Masoretic text would not exist until A.D. 1000, long after the New Testament was written with its precise

quotations and use of phraseology from the Septuagint, and none from the Masoretic.

> "One of the primary goals of the New World Antichrist is to destroy our confidence in the veracity of the Authorized King James Bible."

(Am I mistaken, or was I just slandered as being part of the New World Anti-Christ?) Is it our Father's WORD, or the King James **version,** which the Anti-Christ is trying to destroy our confidence in? According to the editors of the Emphatic Diaglot, published in 1942, the King James contains in excess of 20,000 errors, and was translated from only eight manuscripts, none later than the 10th century — none earlier than the date Masoretic "authority" became prominent through their "edited" version of the Old Testament. It is an error every time a word is mistranslated, every time a sentence is punctuated incorrectly, and while some may not consider it an error, the King James was written in a language that even the people of that era found odd and new. Today, 400 years later, it is very archaic in language and does not convey the Message readily understandable to the modern man. If it were perfect, the King James would need no defense, yet, with so many errors, it has only one: that it is a readily available translation for English speaking peoples. This does not make it perfect, nor give it authority.

> "Both texts, however, are good in that no major doctrine of the Church hinges upon the selection of one text over the other. That is to say, both the Masoretic and the Septuagint are consistent on all major points of doctrine. Hopefully, we can maintain the traditional

> position of using both, and then deferring to the Masoretic in areas where they differ."

It is true that both texts are consistent in most major areas, but, my contention is not just in the preeminence, according to primitive Christianity, of the Septuagint, but also in our understanding of Koine Greek and of early Christianity with its legacy for us in the documents of the New Testament, which quotes from and uses the language of the Septuagint. In this statement, Pastor Benson advocates a form of textual criticism, using the LXX and M.T. together for study. But, when we consider authority, the LXX is one thousand years earlier than the M.T., and is quoted by the New Testament authors time and again, whereas the M.T. is not, and often differs from New Testament quotations of the Old Testament or Septuagint. Reader, who is your authority, the Apostles and Disciples who authored the New Testament, or the Masoretic anti-Christ Jew? The answer for any sensible Christian is blatantly obvious.

1. TEXTUAL UNIFORMITY OF THE MASORETIC: In this paragraph, Pastor Benson uses the claim that "There are hundreds of Masoretic manuscripts in existence, but in comparing one to another, there are VERY FEW variations" as a proof of Masoretic authority. Yet, he ignores the overwhelming proof that after editing their text around A.D. 1000, the Anti-Christ Jews **DESTROYED** all earlier texts from which they derived their own, and all other earlier Hebrew texts which they could lay their hands on. This creates an impression that their text is "uniform." Before they edited their text, there were multiple variances in the many texts and versions;

this became their excuse for editing their Masoretic text, though not necessarily their sole reason for doing so. Yet, even they admitted flaws in their work. Their tradition of copying allowed for few mistakes to be passed down, so in the past one thousand years there has been little variation caused by copying. On the other hand, they used their own form of Textual Criticism to create their Masoretic text, again, proving that this science has value even to the Jews — though their methods and reasons for editing were very questionable. Christians are not Jews, we have our own authority centered upon the New Testament and Christ. The New Testament supports the Greek Septuagint, and Christ opposes the Jews (I John 2:22-23). Are Jewish Masoretes appropriate editors of the Christian Bible? Their own hatred of Christ and everything Christian has exhibited itself throughout our history. Historical evidence shows that prior and during the advent of Christianity, the Diaspora of Israelites across the ancient world adopted the Septuagint as their text for its clear Greek and trusted authority; the Primitive Christian had adopted it for the same reasons. This became an embarrassment to the Jewish hierarchy, and as a result, they rejected the Septuagint and created other Greek versions in an attempt to supplant the Septuagint — none of which ever reached any level of popularity or authority.

2. Evidence from the Dead Sea Scrolls: The argument that the Dead Sea Scrolls strengthen the position of the Masoretic is without basis in fact. There are many variations in the Dead Sea Scrolls when compared to the Masoretic, and there are even variances within the scrolls themselves. Pastor

Benson states himself that, "To be fair, it must be noted that a number of other texts were also discovered, including Egyptian [Hebrew texts which support the LXX, Ed.] and Palestinian varieties." He also makes a point to mention "Isaiah A and B," – which texts are discussed earlier in our foregoing chapter concerning the Scrolls – one of which is shown to support the LXX over the M.T. in many variances. The verdict on the Dead Sea Scrolls is not yet in, but when we understand that the Scrolls differ widely in many places from the M.T., and that the Scrolls predate the M.T. by a thousand years, then we must come to the conclusion that the M.T. does not hold as great an authority as the Scrolls which are so many hundreds of years older. Again, Textual Criticism, the use of the oldest and most reliable authorities to determine which variances in a text are most likely that written by its original author, gives us the only viable answer to text variations.

3. Septuagint's Uncertain Origin: In this paragraph, Pastor Benson attempts to refute the age and "authority" of the Septuagint. The problem with his assertions are that he provides no concrete evidence to back them up; some of his remarks have been the assertions of anti-Christ Jews in their own refutations of the Septuagint. Concerning the *Letter of Aristeas to Philocrates*, it is the general opinion of scholars that the document was written long after the purported characters in it may have lived, and that it is not likely that the elements of the story are entirely based upon fact. However, while such assertions may be true, there is also nothing absolutely refuting the *Letter of Aristeas*. There are actually several ancient "authorities" who

relate stories about the Septuagint's beginnings in a fashion more or less similar to that of Aristeas, such as the Alexandrian writers Aristobulus and Philo, and the historian Josephus. The question we need to ask is whether all these ancient authors were fooled into their beliefs about the Septuagint's origins, or if their understanding was based upon certain facts and sources now lost to history. Since we cannot fully refute Aristeas, it is probable that his record has a ring of truth to it, which was embellished by the ancients in a fashion very similar to those today who have embellished the truth or created fantasies surrounding a presumed infallibility of the King James version. The main piece of historical evidence we have as to authority of the Septuagint, and the most important, is the New Testament authors' use of it in authoring those great books and epistles of the New Covenant — I cannot understand why Pastor Benson completely ignores these most austere witnesses, as do so many others who revere the King James version. Just who are their "authorities" for the Masoretic anyway? Christ hating Jews! After all, the New Testament is not "authorized" by these Christ haters, it was never "authorized" to be written by any "institution." A Christian's authority comes from God, The Word, Truth; not man, and especially not the enemies of Christ.

While Pastor Benson may claim Ryland's Greek Papyrus #458 of Deut. 23-28 proves very little, the fact remains that it is clearly a fragment of the Septuagint version of Deuteronomy, and gives a positive indication that the Septuagint books of the Pentateuch were indeed translated during the time period historians claim. (Ryland's #458 dates back to 150 B.C., one of the oldest O.T. fragments in

existence!) Whether or not Ryland's Papyrus #458 is the only Septuagint fragment left today that is dated before Christ, it is not the only evidence of an older Biblical text that follows the so-called "Egyptian" (Septuagint) text type of the Old Testament. Among the Dead Sea Scrolls were found many Hebrew fragments which were obviously of the "Egyptian" textual type from which the Septuagint was translated, and, besides the Scrolls there are also other early Hebrew witnesses that support the Septuagint over the Masoretic such as the Nash papyrus which dates not later than the 2nd century A.D. Pastor Benson's claim is hardly "damning" evidence when one compares the age of LXX fragments to those of the M.T. Until the discovery of the Dead Sea Scrolls there were no Hebrew manuscripts that predated Christ which supported the Masoretic text type, in fact, there were none that dated before A.D. 916! Whereas Septuagint texts and fragments generally date somewhere within the 4th cent. A.D. or earlier, and also find support from the Dead Sea Scrolls, and the New Testament.

4. POSSIBLE PHILOSOPHICAL TAINT OF SEPTUAGINT: In this paragraph Pastor Benson attempts to condemn the Septuagint because of its connection to Egypt, and even to allude to a nonexistent "philosophical taint" with Greek philosophies. "There is a strong ***possibility***," states Pastor Benson of this non-existent taint, "that false concepts such as these may have affected the translation of the Hebrew text into Greek. ***While this may be hard to prove conclusively***," he states, "it is clear that according to what the Bible has to say, Egypt has produced very little that has been good." The point is that there is no proof of philosophical

taint, not in any of the many studies I have read, and, it is obviously clear that even the New Testament authors had no fear of such a taint. While the Bible does have negative content about Egypt, there are also positives. Egypt became the safe haven where the Hebrew patriarchs survived famine; it was the place Joseph and Mary found a safe haven for the baby Jesus when the Edomite Herod was out to murder Him while slaughtering the innocents. Later, early Christianity found Egypt a safe haven, and it became the land where the earliest Christians were able to regroup from the persecution elsewhere, and without Egypt, Christianity may never have spread so prominently throughout the ancient world. There is even a belief among some that the New Testament Book of Mark was authored in Egypt. Yes, there is a negative "symbolism" concerning Egypt, but no less so concerning Jerusalem, Edom, etc. And most of Identity Christians will agree that the Scriptures have nothing good to say of Edomites, which breed of Jew we find in opposition to Christianity, and later became the editors of the Masoretic Text. Pastor Benson's Biblical quotation concerning Alexandria (Acts 6:9) is nothing when compared to the numerous negatives about Jerusalem and the persecution and opposition to Christianity which originated from there. The negatives about Egypt do not outweigh the positives, what we must consider are facts, and there are none concerning such a philosophical taint. The positive evidence speaks for itself: The New Testament quotations of the LXX, the age of the LXX, the universal use and respect of the LXX by the earliest Christians and the Israelite Diaspora. These facts remain, and will

continue to remain undisputed in the face of unfounded and unproven claims to the contrary.

5. ORIGEN'S HEXAPLA AS EVIDENCE: In this paragraph, Pastor Benson relates some of the history of Origen, an early scholar who copied several biblical texts in columns side-by-side to compare various Greek texts to each other and to the **Hebrew Text as he knew it.** Today, there are no existing fragments of Origen's Hebrew text in existence. There are differing opinions as to what exactly Origen's motives were in this earliest example of Textual Criticism; Pastor Benson here relates the opinion of all who oppose the use of the Greek Old Testament. But the fact remains that most of Origen's works and personal writings were systematically destroyed, and what is left is mostly fragmentary, with no comment as to why, exactly, he produced his comparative manuscripts. Origen produced several comparative texts besides his Hexapla. There was the Tetrapla, a fourfold edition comparing the four most prominent Greek texts of the LXX, Aquila, Symmachus and Theodotion (mentioned in our foregoing chapter on *Other Versions and Translations*); the Hexapla or sixfold edition, mentioned by Pastor Benson; the Octapla, an eightfold edition containing all of the Hexapla and two unknown Greek works; and even a ninefold edition with one more unknown Greek text known as the Enneapla. What is most fascinating about Origin's work, was the literally Herculean task of copying out all of these texts, BY HAND, in columns side by side in so many editions. Here I would like to quote from a letter from Pastor Herrell concerning this paragraph in Benson's article:

"Pastor Benson includes this paragraph on Origen for two reasons: (1) To state that the Hexapla is the best source for the LXX, and then to discredit it; and (2) to imply that Origen preferred the Hebrew to the Greek.

As to the first point, the Hexapla is by no means considered an important textual "source" for the LXX. It is, however, one of the best "authorities" for the Septuagint. It seems as if Pastor Benson has read in some work concerning the LXX that the Hexapla was an excellent "authority" and ignorantly assumed this to be the same as a "source." A "source" would be those texts which contained either the whole or a great part of the complete LXX such as the great uncials of the fourth century (which also are our greatest source for the Greek of the New Testament, which shows the early church's reverence for both documents.) An "authority," however, would be a document which gives credence to the reliability or respectability of a text. The Hexapla is such in that it shows the common use and respect given the LXX by the most important of early Church fathers. So too are quotations by other early Church Fathers, and in the same light, the quotations from the New Testament itself. Thus, Origen is an "authority" for the viability of the LXX in the same sense that Christ and the Apostles who quote from the LXX at length are "authorities."

As to Pastor Benson's second point of Origen preferring the Hebrew of the Masoretic over the Greek of the LXX, there is a simple answer and a more complicated, but more precise, answer. The simple answer is that it does not matter which of the two Origen preferred because the Hebrew text he

would have been using was probably as much as 1000 years older than the Masoretic text and certainly had not been edited by the Talmudists as the Masoretic text has been. This means that at that time, if Origen did prefer the Hebrew over the LXX, he may very well have been justified in doing so, but that at the same time, if he had had the M.T. of today then, he would have certainly preferred the LXX over it due to the enormous differences which are certain to exist between the M.T. and the Hebrew text of that time. Thus, even if Origen had come out and point blank said that the Hebrew was superior to the LXX, it matters not because the Hebrew he was in reference to no longer exists.

The more complex and probably more accurate answer to this point is as follows. Origen had early on prepared his Tetrapla, mentioned above, which compared only GREEK VERSIONS. There was no Hebrew so the argument that he was trying to disprove the Greek is invalid. (One should also remember this in looking at the other works that he prepared and how they contained a majority of Greek versions). Next, Origen was an incessant scholar. Like the New Testament textual critics, he sought to analyze all possible texts available of the work under consideration to find any and all possible errors. He did not blindly accept either the Septuagint or the Hebrew as perfect in all points as some today mioptically do with the King James, but rather he saw the good and the bad in both. Thus, he prepared a tool for analyzing the many texts to perfect the restoration of the LXX, because he realized that the copies of the LXX he had at the time were at least 400 years old and no doubt contained errors. The purpose of the other Greek texts is that their translators might have had an

older Hebrew manuscript from which they translated that might not have contained the errors contained in the Hebrew text that he himself possessed. This type of retro-analyzation is done today with New Testament textual criticism in that ancient versions, such as the Ethiopic, Syriac, Latin, Armenian, Coptic, etc., (dating from the 3rd-6th centuries A.D.) of the New Testament are compared to see where sentences or phrases or whole verses might be absent because it is realized that these versions are as old or older than many of the Greek manuscripts of the New Testament, and that they themselves were translated from even older Greek manuscripts of the New Testament.

If a New Testament scholar uses the Armenian version of the New Testament as textual proof of the absence of a verse that has infiltrated the Greek tradition, it does not mean that he recognizes the Armenian to be, on the whole, superior to the New Testament, but limits such a superiority to that particular point. He, like Origen, does not blindly accept one particular text to be absolutely perfect, but does accept that he has been provided the tools of analyzation and the faculty of critical thought to scientifically determine the original, pure Word as penned by the Apostles. Pastor Benson calls this the "over rationalistic" approach and says that we should, by some miraculous faith, accept the King James as perfect. But the King James translators, with the texts that they did have, performed this same scientific analysis to determine which of the variant readings they would include. Now, however, we can perform that same analysis with far greater precision due to the fact that we have discovered literally thousands of manuscripts, some six to seven hundred years earlier, than those the King James

translators had access to. To say that the King James is perfect is to say that God inspired its translators, many of whom were known homosexuals and some even Jews (as the Hebrew authorities no less). And just who "authorized" the King James? A homosexual king. It is not speculation that King James was a homosexual, but an absolute, historical fact.

The real question is, How do we know that the King James is inspired and not any of a number of other translations? Is it too much to assume that if it were inspired it should show itself to be infallible at all testings? Or are we not allowed to test the King James and question it because we are to hold it as perfect with blind faith? If, however, we are allowed to test it, we find that it fails enormously. For example, it is now an undisputed fact of textual evidence that Jesus Christ **never said** "Father, forgive them; for they know not what they do." (Luke 23:34). If Jesus never said that, and the King James is perfect and infallible, then how did I just quote that spurious verse from the King James **VERSION**?

Here is how it works: When we look at the evidence for the omission of this verse from a textual point of view, we find that it is absent from the following **important** texts: $\mathfrak{p}^{75}$ $\aleph^{a}$ B D^{*} W Θ $it^{a,d}$ syr^{s} $cop^{sa,bomss}$. What does this mean? It means that this phrase is absent from the earliest examples of all text types. $\mathfrak{p}^{75}$ represents the papyrus. This particular papyrus is one of the oldest and possibly most important papyrus texts of the New Testament and certainly of this part of Luke. Thus, the oldest (2nd-3rd century) known manuscript of this part of Luke does not contain it. Next, $\aleph^{a}$ and

B represent the Neutral texts. These two manuscripts, Vaticanus and Sinaiticus, are the oldest existing complete uncial manuscripts of the New Testament, and neither of them contain it. Next, we have $D^{*,}$ or Bezæ, which is the oldest example of the Western Greek manuscripts, dating from the 6th cent. Then we have W, or Freerianus, which fits into neither Neutral or Western exactly and represents one of the oldest examples of independent texts, dating from the 5th cent. Then we have Θ, or Koridethianus, which is one of the oldest uncials of the Cæsarean type, dating from the ninth cent. Next, we have $it^{a,d}$, syr^{s}, and $cop^{sa,bomss}$. These all represent the oldest texts of the early versions of the Latin, Syric, and Coptic, respectively. What this evidence tells us is that if we were alive in the fourth century, the only texts of the New Testament we would have of this part of Luke would be $\mathfrak{p}^{75}$ $\aleph^{a}$ B $it^{a,d}$ syr^{s} $cop^{sa,bomss}$, and that none of them contained this spurious quotation of Jesus. Thus, no text of the New Testament older than the fifth century contains this phrase. It can then be surmised that it was added in the early part of the fifth century, most likely by Catholics, into the Greek tradition. But, it was not originally penned by Luke, and thus, was not originally said by Jesus Christ. This is exactly the type of "textual criticism," or rather, "textual restoration," that Origen performed. This is the type of scientific analysis that allows us to say that since the King James contains this and dozens of other easily proven interpolations, then it cannot, by any stretch of imagination, be considered inspired." Which brings us to Pastor Benson's next paragraph.

6. PERFECT PRESERVATION IN THE AUTHORIZED KJV: Throughout the history of the Bible it has had a minimum of circulation until the past five hundred years or so. Throughout times past the Scriptures were only available to the scholarly community and the wealthy who supported them. Few could afford the cost of a handwritten manuscript of the Scriptures. The average man was introduced to the Word by the teachers among them. Throughout those times when the Written Record of the Scriptures were not available, our Father's Word was taught by word of mouth, the understanding of a good man. The Word is written upon a Christian's heart, on the hearts of good men, upon the conscience, the genetic mind of the Adamic man. Yet, despite this great obstacle, Christianity flourished and grew faster and stronger than any religion in history. Today, we have an even greater advantage in having the Written Record of the Word available for our own personal study, with the guidance of the Spirit of Separation to answer the questions of all who seek, knock and ask for the Truth. But the record has been passed down to us in Greek and Hebrew, and in the form of handwritten manuscripts, which are largely left in piecemeal upon deteriorated vellum and papyrus, with handwritten mistakes and errors, and even tampering by overzealous scribes. The exhortation to seek, knock and ask is not limited to searching out individual precepts of the Word. Mostly, we do have the Written Record in a form we can understand, but there is much room for growth. I have provided evidence of several areas in which we may as Christians expand and grow in our knowledge of the Truth. You, the reader, are judge. There is much room for growth; do we allow our

understanding to grow, or continue to avoid it through compromise and disinterest?

In his closing words, Pastor Benson claims, "...the Masoretic has historically been the text of choice; it was God's vehicle in preserving His Word in the form of the Authorized King James Version." Historically speaking, was the Masoretic truly the text of choice? Not by the earliest of Christians, not even by the many Christian churches which followed well into the era after the production of the Masoretic text, well after A.D. 1000. It has not been until the past 500 or so years that the Masoretic has become the "text of choice." But by whom, and why? Today we find the Masoretic text of value through the King James and multiple other English versions which are based upon it. They are our most readily available sources for the Old Testament. But there is room for further understanding, especially in our knowledge of the Greek of the New Testament, which the Septuagint provides. In our knowledge of the Old Testament, in the verses which differ, and the verses which we find missing. I am not the final authority in these matters; judge for yourselves, seek, knock and ask for the Truth from The Final Authority. And then, live what you find...

Appendix 2:
New Testament Usage of the LXX

What follows here are two excerpts from a book currently being constructed by Pastor Herrell, to be entitled *Septuagint Quotations*. Each excerpt represents a New Testament quotation of an Old Testament passage. Both the Septuagint and the Masoretic are compared to the New Testament passage to see which would be the probable source of the quote. The first excerpt given shows a case where the Septuagint, as a source, cannot be questioned. The second shows where the Masoretic and the LXX both seem to be capable sources, but that upon closer examination, it is found that only the LXX is a possible source. Most quotations in the New Testament are in the middle of these two extremes, but all of them can be shown to come from the Septuagint either verbatim or from memory, whereas none can be proven to come from the Masoretic.

Romans 3:11-18—Psalms 14:1-3

Romans 3:11-18: "Ουκ εστιν δικαιος ουδε εις, ουκ εστιν ο συνιων, ουκ εστιν ο εκλητων τον θεον παντες εξεκλιναν, αμα ηχρεωθησαν, ουκ εστιν ο ποιων χρηστοτητα, ουκ εστιν εως ενος, ταφος ανεωγμενος ο λαρυγξ αυτων, ταις γλωσσαις αυτων εδολιουσαν, ιος ασπιδων υπο τα χειλη αυτων, ων το στομα αρας και πικριας γεμει, οξεις οι ποδες αυτων εκχεαι αιμα, συντριμμα και ταλαιπωρια εν ταις οδοις αυτων, και οδον ειρηνης ουκ εγνωσαν, ουκ

εστιν φοβος θεου απεναντι των οφθαλμων αυτων."

Psalms 14:1-3: "[Ουκ εστιν δικαιος ουδε εις, ουκ εστιν ο συνιων, ουκ εστιν ο] . . . εκλητων τον θεον. Παντες εξεκλιναν, αμα ηχρεωθησαν, ουκ εστι[ν ο] ποιων χρηστοτητα, ουκ εστιν εως ενος, ταφος ανεωγμενος ο λαρυγξ αυτων, ταις γλωσσαις αυτων εδολιουσαν, ιος ασπιδων υπο τα χειλη αυτων, ων το στομα αρας και πικριας γεμει, οξεις οι ποδες αυτων εκχεαι αιμα, συντριμμα και ταλαιπωρια εν ταις οδοις αυτων, και οδον ειρηνης ουκ εγνωσαν, ουκ εστι[ν] φοβος θεου απεναντι των οφθαλμων αυτων."

English of both: "**[There is none just, not one, there is none that understands, there is not]** one seeking God. All turned away, becoming worthless together; not one is doing kindness, not so much as one! Their throat is an opened grave, they used deceit with their tongues, poison of asps under their lips, whose mouth is full of evil prayers and bitterness. Their feet are swift to shed blood; ruin and misery are in their way, and they do not know a way of peace. There is no fear of God before their eyes."

Literal translation of Masoretic: "... seeking God. They have all turned aside. Together, they have become filthy; there is none doing good, not even one —."

Difference between Greek and Masoretic: The two Greek manuscripts differ only in three errors. The first 12 words of the Romans passage are not found in the Septuagint passage; neither are they found in the Masoretic. It is obvious that they are a paraphrase, based loosely on parts directly

preceding the passage in Psalms and also, more closely, on parts from Ecclesiastes 7:20. The other differences are minor grammatical deviations which do not affect the meaning or the translation and may be attributed to faulty transmission. The Masoretic, however, differs greatly. In addition to not containing the first part of the passage, as in the Septuagint, it neither contains the last four sentences. The Masoretic is entirely deficient in this passage and it is only contained in the Septuagint.

Supporters of the Masoretic argue that the missing lines of the Masoretic, in respect to this passage, are found elsewhere, in partial phrases, throughout the Old Testament in the Masoretic. The passages that they cite are also contained in the Septuagint, but in neither the Septuagint or the Masoretic are they identical to the quote Paul has given. Given the size of the quote, and the fact that so much of it is found in the Septuagint exactly the same, letter for letter, it is obvious that Paul did not take a group of phrases scattered all over the Old Testament from the Hebrew, and then translate them into Greek and have them just accidentally appear in the same order and in the exact same syntax as the single quote from the Septuagint. There is no argument to be made that Paul was *not* quoting the Septuagint, in length, in this passage in Romans.

Galatians 4:27—Isaiah 34:1

Galatians 4:27: "Ευφρανθητι στειρα η ου τικτουσα ρηξον και βοησον η ουκ ωδινουσα οτι πολλα τα τεκνα της ερημον μαλλον η της εχουσης τον ανδρα."

Isaiah (Esaias) 54:1: "Ευφρανθητι στειρα η ου τικτουσα ρηξον και βοησον η ουκ ωδινουσα οτι πολλα τα τεκνα της ερημον μαλλον η της εχουσης τον ανδρα."

English of both (identical): "Be glad, barren one not bearing; break forth and shout, the one not travailing, for more are the children of the desolate rather than she having the man."

Literal translation of Masoretic: "Rejoice, unfruitful one that never bore, break out a song and shout, you who never travailed. For the sons of the desolate one are more than the sons of the married woman,"

Differences between Greek and Masoretic: *That never bore* in the Masoretic is past tense while *one not bearing* is present in the Greek. *Break forth* in the Greek does not carry the connotation or imply a *song* while the Masoretic is in definite reference to a *song*. Again, *you who never travailed* in the Masoretic is past tense while *the one not travailing* is present in the Greek. The Greek uses τεκνα which is unspecific as to gender while the Masoretic uses a masculine noun that is in reference to male children only. The Masoretic uses a single word meaning *married woman* while the Greek uses the phrase *she having a man.*

Paul absolutely could not have translated this passage in Galatians from a Hebrew text (that is supposedly a forerunner of the Masoretic) and make the changes that we mentioned above so that his new and different translation of the text just happened to be exactly, down to every iota, the same as the Septuagint. The Masoretic Hebrew of this verse further appends the words *says Jehovah* after the quotation; however, the

Septuagint has the words *for the Master has said* following the quotation, but they are in reference to the words that follow, not the quotation just given. Paul said that the quote he gave *had been written*; thus he copied it from some definite source. If he had copied it from the Hebrew, he probably would have appended the words *says Jehovah*, but since he copied it from the Greek Septuagint, he realized that the word *for the Master had said* went with another sentence and thus did not copy them down, but instead copied the passage **exactly** as the Greek Septuagint had it.

Notice that in the two excerpts given above, which are typical of well over two hundred, the Greek of the New Testament is either identical or nearly identical to that of the LXX, but that the variants in the Masoretic text are unexplainable. Even if the New Testament authors had translated from Hebrew for their quotations, it is clear that the Hebrew they had is not the Masoretic text of today, and that the LXX would have to be considered a faithful representation of such a Hebrew text if it had existed. This type of textual proof exists for every quotation in the New Testament. There are many quotes in the New Testament that are only found in the LXX and not in the Masoretic at all. This can only prove conclusively that the New Testament authors used and respected the LXX.

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